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A FAMILY JOURNAL.

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LADIES, the Spring time of the year has come, and if you wish handsome Gaiter Boots from 12s. to 20s., Slippers, Ties, and Toilet Slips from 6s. to 14s. per pair, with Boys', Misses', and Children's Boots and Shoes of all kinds and prices, patronize J. B. MILLER & CO., 387 Canal street. ap23 3m yfz

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GRATES AND FENDERS.—REUBEN PRICE, GRATE and FENDER MANUFACTURER, 424 CANAL STREET, near Varick. I have a general assortment of the latest patterns of Grates and Fenders at wholesale and retail. Owners, Architects and Builders will find it to their interest to call before purchasing elsewhere. ap23 tf

UNDER GARMENTS for the MILLION!—MEN, WOMEN and CHILDREN—at McLAUGHLIN'S SHIRT and FURNISHING STORE, 269 GREENWICH STREET, corner of Murray, New York. Shirts Made to Measure. jan15

NOTICE.—UNITED STATES PASSPORTS procured with dispatch, by JOHN A. McSORLEY, Notary Public, 16 NASSAU ST. ap16tf

MORE ORANGE OUTRAGES IN CANADA.—We learn from the Canadian *Freeman* that the Catholic Church of Normanby, in the county of Gray (C. W.), was burned to the ground, on the morning of Sunday, the 1st of May. The building was just completed. It was fired between two and three in the morning. We also learn from the same paper that the windows of the Catholic Church at Owen Sound were smashed by some miscreants. The Mayor has offered a reward for such information as will lead to the arrest of the parties implicated. The *Freeman* lays these outrages to the Orangemen of Upper Canada.

TOUCH MY HONOR, TOUCH MY LIFE.

BY A DISTINGUISHED IRISH NOVELIST.

[CONCLUDED.]

On returning to his barrack, he found that there had been no lack of entertainment at the mess in his absence. During dinner a Mr. Wellborn, who, though holding only an ensign's commission, was heir to a high family, and large estate in England, happened to sit opposite Captain Radish, a gentleman who had not always the best command of his temper. It appeared that Mr. Wellborn, owing partly to the loss of a finger from the bursting of a pistol in his hand, had got what seemed a vulgar habit of holding the blade of his knife, as well as the handle, and this failing happening to catch the eye of Captain Radish, annoyed him so much that he called in an impatient tone to a servant to "bring Mr. Wellborn a knife that had got a handle to it." This gave rise to some half suppressed laughter amongst the officers, and it was now confidently expected that Mr. Wellborn would "call out" the Captain about it. They were not disappointed in their expectations. On the next day the Captain and Ensign met in a field outside the town, where, after exchanging a shot each, with a gallantry which everybody applauded, the seconds interfered, and the affair "terminated amicably."

The eclat of this affair, and its happy termination, was of dangerous consequence to Vincent. For three days after he heard of nothing but the handsome conduct of the combatants; their gentlemanly demeanor at the ground, and the coolness with which each received the other's fire, were themes of general admiration. Now too, for the first time, Vincent had an opportunity of estimating the extent to which hypocrisy prevails in the world, and how seldom the heart is fellow to the manners. He heard this meeting made the theme of conversation and applause, even amongst those who professed to condemn the world and its notions on this, as well as other subjects. The half-faced fellowship of these lukewarm beings was worse than the directest opposition.

"What!" he exclaimed in his own mind, as he returned to his apartment in the evening, "is virtue then a dream, and religion only a conventional form?"

Depressed in mind and reading ridicule in every eye, or fancying it where it did not exist, he began to feel the misery with which he had been threatened. There is something gratifying to human pride in the open resistance to wrong, and it is comparatively easy to be virtuous at the first onset, when the very opposition which one meets is a stimulus to perseverance. But lonely and neglectful fidelity is the difficult virtue. It is in those moments when the outward storm of opposition ceases, when the enemy retires, and leaves the heart like a blockaded fort, to maintain its loyalty in solitude and peace, that the trial of sincerity commences. The want of perseverance was the great and fatal defect in Vincent's character. Accordingly, he was prepared to offer but a feeble opposition, when his friend Sir Frederick called on him the next morning to learn what change his sentiments had undergone. After long persuasion, Vincent yielded at last to the conviction that he was acting an over-wrought and extravagant part, and placed the following letter in the hands of his adviser:

"My Dear Sir—In our last conversation you may recollect having used certain expressions inculpating my sincerity, of which I feel it necessary to demand an explanation. My friend, Sir Frederick Fitzball, in whose hands I have reposed my honor, will inform you of the particulars, and receive any commands with which you may be pleased to favor,

"Yours truly,

"Vincent O'Connor."

The letter was sealed, directed, and Sir Frederick left Vincent to his meditations.

"I have taken a false step!" said the latter, as he stood a moment on the floor, with his forehead pressed by his hand; "there was an officious eagerness in that man's manner as he departed that alarms me now. I have taken the false step!"

By the industry of Sir Frederick, our hero's letter was placed in Keating's hands early in the afternoon of the day on which it was written.

"Vincent O'Connor!" exclaimed Keating, in surprise, as he recognized the handwriting and broke the seal. The increasing astonishment with which he read the contents can hardly be conceived, except by those who have been affectionate friends, and met the like requital from the individuals they loved and served. Keating, as has been already remarked, was keenly hurt at the time by Vincent's observations in the course of the argument, which applied so directly, yet so untruly, to the character of his wife. He had, however, long since forgiven and forgotten all, and it was with a mixture of the strongest indignation and surprise that he looked upon this letter. What! thought he, so he is then, it seems, the wounded party! Is it possible that Vincent O'Connor can be the writer of this? At first it seemed to him a thing not to be conceived, although the handwriting was evidence sufficient to convince him.

"Can you tell me, Sir Frederick," he said, after a long pause, "whether my friend, O'Connor, was sober when he wrote this letter?"

"I was present when he wrote it, sir," replied the knight coldly, "and I am not in the habit of taking charge of such notes from gentlemen who are not in possession of their senses."

"In his senses, sir, he certainly was not, when he addressed me in this style," said Keating, "though the means by which he lost them be different from my conjecture."

Good-natured people, who are content to live in peace and amity with their neighbors, without aiming at any high degree of virtue, are perhaps more liable than even worse men to the fault of obstinacy. Intending no evil and undisturbed by the clamorous terrors of a conscience deeply criminal, they listen with coldness to the tocsin which is for ever sounding from the pulpits of religion, and their habitual indifference is often to them more fatal than habitual transgression is to others. Keating, unfortunately for both parties, was one of those.

"And now, Sir Frederick," said he, after a moment's anguish of mind, "will you have the goodness to say, what answer Mr. O'Connor expects to this note?"

"Why, replied the punctilious knight, "as a verbal apology cannot now be made upon the spot and before the same company, I should imagine my friend must expect a written one; indeed I know that less would not satisfy him."

"Then tell him from me," said Keating, "that written or verbal, he shall never have an apology from me. If either party had a right to complain of that conversation it certainly was not O'Connor. Wounded at as I was at the time with many of his remarks, I thought it due to our friendship to make light of them, but he has found a way to give them their fullest weight."

"Of course, Mr. Keating," said Sir Frederick, with due stateliness and decorum, "you are at liberty to give or to withhold an explanation, as you please; but you must be aware of the necessary alternative. As Mr. O'Connor's friend, however, it is my duty to request that you will name the gentleman with whom you wish that I should treat upon the subject."

Keating was exceedingly angry, both at Vincent's conduct, and at the cold and wicked formality of his ambassador. In an evil hour he named Captain Featherspring as the only person he knew who was acquainted with the mode of conducting affairs of this kind, and Sir Frederick departed with as little loss of time as possible.

Vincent expected his return in a state of mind which it is needless to describe.

"Well, Sir Frederick, what news?"

"Oh, 'twouldn't do; there must be a shot. A very spirited gentlemanly young fellow Mr. Keating is; he would make no apology."

"Did he give you any answer to my note, Sir Frederick?"

"No written answer, merely referred me to Captain Featherspring as his friend. I have seen the Captain, who agreed with me that there was no getting out of it, so we've settled all. Take care to be at Falvey's at five in the morning. I have ordered coaches at that hour. The head of the canal is the place which we have fixed upon. You will presently have Captain Featherspring here to acquaint you with the determination of his friend; but that, you know, is merely matter of form; in fact, the whole affair is little more; for as the offence was slight a shot apiece will settle it, and that is what nobody can call fighting. There's no use in thinking about it now. All our characters are implicated, for I have been seen passing between you and your friend—Mr. Keating I should say. So be ready in the morning when I will call, and in the meantime make arrangements with the guard that I may be admitted."

At ten o'clock, having ordered the sentry to call him at four, and to admit any person who might ask for him at that hour, Vincent retired to his apartment, and to rest. But a warning conscience, which every moment spoke louder and louder to his soul, for a long time would not suffer him to sleep. He was about committing the first deliberate transgression of a grievous nature which had ever disturbed his peace, and the stillness of the night gave great force to his reflections. With the fullest sense of his duty to the beneficent Providence which he was tempting, and the extent and character of the crime which he was about to commit with so much premeditation, even a worldly man, if he had thoroughly read his mind, would have won-

dered at his weakness in persisting. But from the moment when first he yielded to his associates, their influence acquired a weight prodigiously beyond what it had been in the beginning. The labor of stifling his self-reproaches at last brought on a short and uneasy sleep, which was made terrible by gloomy dreams.

At four the sentry called him. He dressed in haste, and was ready in a few minutes to depart.

"Well, O'Connor, are you ready? Come along!" cried Sir Frederick, entering his room in haste. "I saw a coach driving along the Mall as I came here, and by certain signs which it requires practice to understand, I am sure it was the enemy. He must not be kept waiting."

They hurried away to the coach.

"Jack Pushcart and Surgeon Tourinquet are gone before," said the knight. "In case of accident, I have ordered horses to be kept at a house close at hand, which will answer better than a coach for the purposes of flight."

With this consoling speech they drove away. Before daybreak, Keating had left the house in which he slept, to join his friend Captain Featherspring, with whom he proceeded to the ground. Soon after they had reached it, the rumbling of coach wheels announced the approach of Vincent and his companion. The ground was soon taken, the distance measured, and the principals placed in what appeared the best position by their respective seconds. Both fired together, Sir Frederick giving the word. The ball of Keating grazed Vincent's cheek so closely as to draw the blood. That of O'Connor took a direction more fatally true. It passed quite through the body of his antagonist, who reeled from his ground and fell.

"Heaven save us, he is dead!" cried Pushcart.

"Jack! Jack! the horses—fly!"

Vincent was the first to raise the wounded man from the earth.

"Henry, I have hurt you!"

Instead of answering Vincent, Keating seemed collecting his strength for some greater exertion.

"Gentlemen," he said, "you will please to remember that I acquit Mr. O'Connor of blame in this transaction. It was I who forced it on him by refusing an apology which he had a right to accept. Vincent," and looking on him most affectionately, he wrung his hand with all the strength left in him, "Vincent, I forgive you—forgive me."

"I do," said Vincent, scarce knowing what he said, for the whole scene swam before his eyes.

"I thank you, Vincent, good friend, tell——"

What he wished him to tell, Vincent never heard, for he sunk down at the instant, and Sir Frederick dragged Vincent away, saying he would only do mischief to himself and the wounded man, who needed the surgeon more than agitating conversation. At that instant a peasant ran towards the group exclaiming:

"T'ye! t'ye, gentlemen!"

"What's the matter?" cried several.

It was the officers, who, sent by the mayor, were hastening to the spot. Vincent, his head ringing with confused sounds, was hurried away by his companions, and placed on horseback; before he could know distinctly what he was doing, they were some miles from that spot which a few minutes had made so dreadful.

Few "affairs of honor" had ever produced so strong a sensation in the city and its neighborhood, as that which we have detailed; the amiable characters of the parties, their youth, their well-known friendship, together with the extensive misery in which the fall of Keating had involved his family, all conspired to swell the universal cry of horror, which was raised upon his death. Nor did it cease to agitate the public mind, even after the decision of a court of law had restored the survivor to his liberty and to the service; and Vincent's remorse, already dark and oppressive, was deepened in his mind by the general feeling of indignation which the peculiar circumstances of the case excited. He had been acquitted of a crime by his judges, which custom might palliate to the world; but his conscience told him he was guilty, and that he ought to have suffered the punishment appointed for the crime. It would be difficult for one living in the whirl of common life, and grown old in the ways of the world, to conceive the exquisite anguish with which this unfortunate youth, educated in the tenderest sentiments of religion and of virtue, and habituated to a virgin delicacy of moral feeling, brooded over this first and dreadful crime; to have imbrued his hands unjustly in the blood of his bosom friend—to have defaced the image of the Creator in his creature, and sent a human soul fresh from the act of crime to the judgment seat, with scarce a pause to plead for mercy on the threshold of eternity! such, faintly pictured, was the hue which the transaction took to Vincent's memory.

In the following week, the route arrived for the regiment to go abroad, and Vincent, with a heavy heart, prepared to bid adieu to a home to which he could no more look back with pleasure.

A short time before he left the city, an incident occurred that gave a new color to the grief which the thought of Keating's fate continued still to excite within his mind. He was superintending the packing up of his wardrobe, with a heart already melancholy enough, when his servant handed him a letter, which had just been left at the door. Vincent broke the seal, which was black, and impressed with Keating's family device. The contents were as follows:

"Sir—The wife of your friend, Henry Keating, ventures to address you. Nothing would induce me to take this step if he, in hours of confidence now never to return, had not made me thoroughly acquainted with your character. I know, sir, that I do not make this appeal to a hardened heart, that I do not run the risk of exposing my feelings to ridicule, and my weakness, if it be a weakness, to contempt. It may be of use to you that you should know the extent of the misery you have occasioned; it may be of use to others,—to other happy families, whose peace you may endanger. I am sure, at all events, that it will be a relief to my own mind, and may heaven forgive me if to indulge it be a sin."

"I had not drank deep, sir, of the cup of happiness, when you dashed it from my lips. We were married but one year,—but twelve glad months I had been a wife. I never knew what earthly happiness was till Henry gave it me,—I never knew it before,—I never shall know it again. I see and reverence the awful hand of Providence, even in the blow that has destroyed us all. It is not in my power, sir, to convey to you, in language, an idea of the joy with which my heart rested on my husband; I despair of giving you an idea of the nature of our love,—of its devotion,—of its deep and tranquil ardor. An unkind look, a word of harshness, never passed between us from the first day we met, till we were divided by you. My happiness was so great, that, wretch as I am, had it lasted in this world, I fear I would have ceased to long as I should for another. Your pistol (and I envy you not any pride which its skill may awaken in your mind) has put an end forever to that earthly dream, which once we hoped might have been prolonged to a peaceful old age, and revived in our offspring. Forever I have said, sir, for I never now shall see my husband more, until I meet him where 'they neither marry, nor are given in marriage.'

"The blow has fallen so recent and severe, that I feel yet stunned, and unable to express myself with the calmness and submission which is my duty as a Christian creature. I bow to the hand of Providence, but my eyes are dim, and can hardly see aright. Oh! sir! remember the words of Him who must from henceforth be poor Ellen Keating's only refuge and support,—her husband and the father of her child,—Him, who has suffered more for Ellen's sake than she is willing to do for His,—that 'all who take the sword shall perish by the sword!'

"One child remains to remind me of my husband,—one little orphan to ask poor Ellen Keating how his father died, and why he cannot have his father's care. Ah, sir, beware and tremble! He who so often, in His holy book, has expressed His tenderness for the widow and the orphan, does not look with indifference on poor Ellen Keating and her child. See now if it will comfort you for the ruin you have made, to know that you have acted for a hollow world, and for a place in society, which is fleeting as the station of a cloud. The eye of Providence was on you, sir, when you took my husband's life.

"And oh! my poor distracted brain! Had I only the certain hope for my poor Henry of the happiness which is beyond the grave, to console me for the loss of that which I prized, perhaps too fondly, here, I think—I think I could have borne it better. But no!—even there my horrors multiply. He died—but I dare not trust my reason on that fearful subject. I can only pray, and tremble, and be silent.

"You, sir, are leaving your native land at an early age (too early to be loaded with so dark a recollection), in order to enter on the toils and dangers of a military life. It is not to withdraw you from your country's honorable service, nor to depress your spirit in the execution of your duties, that I address you at your departure. It is, if possible, to save you from the repetition of such crimes, or rather to save others from the fate of Henry Keating—from the misery of his afflicted widow. If at some future time, when mingling in the busy intercourse of an unreflecting world, an occasion like the last should tempt you to forget your Maker,—if the influence of custom and the world again should seem too powerful for your duty, and it be not sufficient to deter you, that you do violence to the laws of nature and of nature's God—that God, sir, who confirmed the law which He had written on the heart of man, by announcing in fire and thunder the awful precept to the world—'Thou shalt not kill;'—if these be not sufficient to prevent your yielding to the cry of vicious men, at least, I implore you—Ellen Keating entreats you to pause, and ask whether your opponent may not have a family whose scheme of happiness shall be baffled by his death—a circle of friends whom it may consign to life-long sorrow and to gloom—dependents whom it may involve in poverty—a child to be left destitute—a wife to be heart-broken. The hope that these considerations (for all this misery, and more than this, has flowed from Henry Keating's death)—that these reflections may lead you to forbear at such a time, is some relief to my mind under the pressure of a visitation, the weight of which no one can understand but she who feels, and He who sends it for her good.

"And now, sir, I can say sincerely, fare you well. This is the first and the last letter which you shall ever receive from the widow of your friend. My mind seems somewhat unburthened by what I have written, and I may now more easily turn my affection from the happiness which was born and which has died with him, to that which man can neither give nor take away, and which is all that now remains to the widowed

"Ellen Keating."

This letter, while it penetrated the very marrow of Vincent's bones, was of use to him. From the moment he received it, he never gave a moment to depression of mind or to any weak-spirited and indolent dejection, but promptly adopted the only mode of life which remained to him, a life of active good. His professional duties were discharged with a zeal and diligence which made him an acquisition to the regiment, and his private hours were devoted to penitence and prayer. Disgusted at himself, he no longer mingled, as he had done, in the pleasures and indulgences of life, but seemed like one who had a heavy task laid before him, and but little time for its performance. At morning he offered up the pains and troubles of the day, in expiation of his crime; in the hurry of the day his thoughts would often turn to heaven for pardon, and his last prayer at night was to implore forgiveness for himself and for his victim. Meantime the soldiers under his command became distinguished at the review and in the barracks by their strict observance of discipline and devoted attachment to their officer. His unobtrusive manners and guardedness in conversation preserved him from the recurrence of any occasion like that which had been the origin of his unhappiness; and which, had it arisen, it is needless to say he would have declined. But those were deceived, who thought they beheld, in the evenness of O'Connor's life, the evidence of a mind that was free from suffering. There are certain disorganizations of the bodily frame, so deeply seated and so stationary, that the constitution at length seems to have accommodated itself to their existence, and none but the sufferer is aware of the alteration that has taken place in the general health. The fact might furnish an illustration of the state of Vincent's mind. The anguish, though long suppressed and moderated by time, by reason and religion, existed still within his breast, and like the inhabitants of the enchanted city, mentioned in an oriental story, while he moved in the commerce of the world, with the external show of cheerfulness and ease, he carried in his heart a fire that piety might mitigate, but could not quite extinguish.

At length the time arrived when Vincent must depart on foreign service. Before day on an autumn morning, the regiment left the city, followed for more than a mile outside the town by a crowd of boys and leave-taking friends of the privates, many of whom had got married in the place. With many a pang Vincent looked back to the scenes in which so much of his life had passed, and to which he was now about to bid adieu for ever. A bayonet wound, received in a sortie at the siege of a continental town, put an end to a life which, ever since that fatal day, was unmarked by a single gleam of unmingled joy or unembittered peace. His last words were a prayer for forgiveness. And by a singular coincidence it was observed that the bayonet had penetrated Ellen Keating's letter, which he always carried in his bosom.

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A POPULAR HISTORY OF IRELAND.

FROM THE EARLIEST PERIOD TO THE EMANCIPATION OF THE CATHOLICS.

By Thomas D'Arcy McGee, M.P.P.

BOOK III.

WAR OF SUCCESSION

CHAPTER IV.

STATE OF RELIGION AND LEARNING AMONG THE IRISH, PREVIOUS TO THE ANGLO-NORMAN INVASION.

At the end of the eighth century, before entering on the Norwegian and Danish wars, we cast a backward glance on the Christian ages over which we had passed; and now again we have arrived at the close of an era, when the rapid retrospect of the religious and social condition of the country requires to be taken.

The disorganization of the ancient Celtic constitution has already been sufficiently described. The rise of the great families and their struggles for supremacy have also been roughly sketched. The substitution of the clan for the race, of pedigree for patriotism, has been exhibited to the reader. We have now to turn to the inner life of the people, and to ascertain what substitutes they found in their religious and social condition, for the absence of a fixed constitutional system, and the strength and stability which such a system confers.

The followers of Odin, though they made no proselytes to their horrid creed among the children of St. Patrick, succeeded in inflicting many fatal wounds on the Irish Church. The schools, monasteries, and nunneries, situated on harbors or rivers, or within a convenient march of the coast, were their first objects of attack; teachers and pupils were dispersed, or, if taken, put to death, or, escaping, were driven to resort to arms in self-defence. Bishops could no longer reside in their sees, nor anchorites in their cells, unless they invited martyrdom; a fact which may, perhaps, in some degree, account for the large number of Irish ecclesiastics, many of them in episcopal order, who are found, in the ninth century, in Gaul and Germany, at Rheims, Mentz, Ratisbon, Fulda, Cologne, and other places, already Christian. But it was not in the banishment of masters, the destruction of libraries and school buildings, the worst consequences of the Gentile war were felt. Their ferocity provoked retaliation in kind, and effaced, first among the military class, and afterwards from among all others, that growing gentleness of manners and clemency of temper, which we can trace in such princes as Nial of the Showers and Nial of Callan. "A change in the national spirit is the greatest of all revolutions;" and this change the Danish and Norwegian wars had wrought, in two centuries, among the Irish.

The number of Bishops in the early Irish Church was, no doubt, far in excess of the number of modern dioceses. From the eighth to the twelfth century we hear frequently of *Episcopi Vagantes*, or itinerant, and *Episcopi Vacantes*, or unbeneficed Bishops; the Provincial Synods of England and Gaul frequently had to complain of the influx of such Bishops into their country. At the Synod held near the Hill of Usny, in the year 1111, fifty Bishops attended, and at the Synod of Rath-Brazil, seven years later, according to Keating, but twenty-five were presented. To this period, then, when Celsus was Primate and Legate of the Holy See, we may attribute the first attempted reduction of the Episcopal body to something like its modern number, but so far was this salutary restriction from being universally observed that, at the Synod of Kells (A. D. 1152), the hierarchy had again

risen to thirty-four, exclusive of the four Archbishops. Three hundred priests, and three thousand ecclesiastics are given as the number present at the first-mentioned Synod.

The religious orders, probably represented by the above proportion of three thousand ecclesiastics to three hundred [secular] priests had also undergone a remarkable revolution. The rule of all the early Irish monasteries and convents was framed upon an original constitution, which St. Patrick had obtained in France from St. Martin of Tours, who in turn had copied after the monachism of Egypt and the East. It is called by ecclesiastical writers the Columbian rule, and was more rigid in some particulars than the rule of St. Benedict, by which it was afterwards supplanted. Amongst other restrictions it prohibited the admission of all unprofessed persons within the precincts of the monastery—a law as regards females incorporated in the Benedictine Constitution; and it strictly enjoined silence on the professed—a discipline revived by the brethren of La Trappe. The primary difference between the two orders lay perhaps in this, that the Benedictine made study and the cultivation of the intellect subordinate to manual labor and implicit obedience, while the Columbian Order attached more importance to the acquisition of knowledge and missionary enterprize. Not that this was their invariable, but only their peculiar characteristic: a deep-seated love of seclusion and meditation often intermingled with this fearless and experimental zeal. It was not to be expected in a century like the ninth, especially when the Benedictine Order was overspreading the West, that its milder spirit should not act upon the spirit of the Columbian rule. It was, in effect, more social, and less scientific, more a wisdom to be done than to be taught. Armed with the syllogism, the Columbites issued out of their remote island, carrying their strongly marked personality into every controversy and every correspondence. In Germany and Gaul, their system blazed up in Virgilius, in Erigena, and Macarius, and then disappeared in the calmer, slower, but safer march of the Benedictine discipline. By a reform of the same ancient order, its last hold on native soil was loosened when, under the auspices of St. Malachy, the Cistercian rule was introduced into Ireland the very year of his first visit to Clairvaux (A. D. 1139). St. Mary's Abbey, Dublin, was the first to adopt that rule, and the great monastery of Mellifont, placed under the charge of the brother of the Primate, sprung up in Meath three years later. The Abbeys of Bective, Boyle, Baltinglass, and Monasternenagh, date from the year of Malachy's second journey to Rome, and death at Clairvaux—A. D. 1148. Before the end of the century the rule was established at Fermoy, Holycross, and Odorney; at Athlone and Knockmoy; at Newry and Assaroe, and in almost every tribe-land of Meath and Leinster. It is usually, but erroneously supposed that the Cistercian rule came in with the Normans; but although many houses owed their foundation to that race, the order itself had been naturalized in Ireland a generation before the first landing of the formidable allies of Dermid on the coast of Carman. The ancient native order had apparently fulfilled its mission, and long rudely lopped and shaken by civil commotions and Pagan war, it was destined to give place to a new and more vigorous organization of kindred holiness and energy.

As the chances of war disturbed continually the clergy from their sacred calling, and led many of them, even Abbots and Bishops, to take up arms, so the yoke of religion gradually loosened and dropped from the necks of the people. The awe of the eighth century for a Priest or Bishop had already disappeared in the tenth, when Christian hands were found to decapitate Cormac of Cashel, and offer his head as a trophy to the Ard-Righ. In the twelfth century the Archbishop and Bishops of Connaught, bound to the Synod of Trim, were fallen upon by the Kern of Carbre the Swift, before they could cross the Shannon, their people beaten and dispersed and two of them killed. In the time of Thorlogh More O'Conor, a similar outrage was offered by Tiernan O'Ruarc to the Archbishop of Armagh, and one of his ecclesiastics was killed in the assault. Not only for the persons of ministers of religion had the ancient awe and reverence disappeared, but even for the sacred precincts of the Sanctuary. In the second century of the war with the Northmen we begin to hear of churches and cloisters plundered by native chiefs, who yet called themselves Christians, though in every such instance our annalists are careful to record the vengeance of Heaven following swift on sacrilege. Clonmacnoise, Kildare, and Lismore, were more than once rifled of their wealth by impious hands, and given over to desolation and burning by so-called Christian nobles and soldiers! It is some mitigation of the dreadful record thus presented to be informed—as we often are—especially in the annals of the twelfth century, that the treasures so pillaged were not the shrines of saints nor the sacred ornaments of the altar, but the temporal wealth of temporal proprietors, laid up in churches as places of greatest security.

The estates of the Church were, in most instances, farmed by laymen, called *Erenachs*, who, in the relaxation of all discipline, seem to have gradually appropriated the lands to themselves, leaving to the Clergy and Bishops only periodical dues and the actual enclosure of the Church. This office of Erenach was hereditary, and must have presented many strong temptations to its occupants. It is indeed certain that the Irish Church was originally founded on the broadest voluntaryism, and that such was the spirit of all its most illustrious fathers. "Content with food and raiment," says an ancient Canon attributed to St. Patrick, "reject the gifts of the wicked beside, seeing that the lamp takes only that with which it is fed." Such, to the letter, was the maxim which guided the conduct of Colman and his brethren, of whom Bede makes such honorable mention, in the third century after the preaching of St. Patrick. But the munificence of tribes and Princes was not to be restrained, and to obviate any violation of the revered canons of the apostle, laymen, as treasurers and stewards over the endowments of the Church, were early appointed. As those possessions increased, the desire of family aggrandizement proved too much for the Erenachs not only of Armagh, but of most other sees, and left the clergy as practically dependent on free-will offerings, as if their Cathedrals or Convents had never been endowed with an acre, a mill, a ferry, or a fishery. The free offerings were, however, always generous and sometimes magnificent. When Celsus, on his elevation to the Primacy, made a tour of the southern half-kingdom, he received "seven cows and seven sheep, and half an ounce of silver from every cantred [hundred] in Munster." The bequests were also a fruitful source of revenue to the principal foundations; of the munificence of the monarchs we may form some opinion by what has been already recorded of the gifts left to churches by Thorlogh More O'Conor.

The power of the clerical order, in these ages of Pagan warfare, had very far declined from what it was, when Adamnan caused the law to be enacted to prevent women going to battle, when Moling obtained the abolition of the Leinster tribute, and Columbkill the recognition of Argyle's independence. Truces made in the presence of the highest dignitaries, and sworn to on the most sacred relics, were frequently violated, and often with impunity. Neither excommunication nor public penance were latterly inflicted as an atonement for such perjury: a fine or offering to the Church was the easy and only mulct on the offender. When we see the safeguard of the Bishop of Cork so flagrantly disregarded by the assassins of Mahon, son of Kennedy, and the solemn peace of the year 1094 so readily broken by two such men as the Princes of Leath Mogha and Leath Conn, we need no other proofs of the decadence of the spiritual authority in that state of Irish development.

And the morals of private life tell the same sad tale. The facility with which the marriage tie was contracted and dissolved is the strongest evidence of this degeneracy. The worst examples were set in the highest stations, for it is no uncommon incident, from the ninth century downwards, to find our Princes with more than one wife living, and the repudiated wife married again to a person of equal or superior rank. We have the authority of Saint Anselm and Saint Bernard, for the last and worst scandal of all—the prevalence of concubinage among the clergy, and we can well believe that it needed a generation of Bishops, with all the authority and all the courage of Saint Celsus, Saint Malachy, and Saint Lawrence, to rescue from ruin a Priesthood and a people, so far fallen from the bright example of their ancestors. That the reaction towards a better life had strongly set in, under their guidance, we may infer from the horror with which, in the third quarter of the twelfth century, the elopement of Dermid and Dervorgoil was regarded by both Princes and People. A hundred years earlier, that event would have been hardly noticed in the general disregard of the marriage tie, but the frequent Synods, and the holy lives of the reforming Bishops, had already revived the zeal that precedes and ensures reformation.

Primate Malachy died at Clairvaulx, in the arms of Saint Bernard, in the year 1148, after having been fourteen years Archbishop of Armagh and ten years Bishop of Down and Connor. His episcopal life, therefore, embraced the history of that remarkable second quarter of the century, in which the religious reaction fought its first battles against the worst abuses. The attention of Saint Bernard, whose eyes nothing escaped, from Jerusalem to the furthest west, was drawn ten years before to the Isle of Saints, now, in truth, become an Isle of Sinners. The death of his friend, the Irish Primate, under his own roof, gave him a fitting occasion for raising his accusing voice—a voice that thrilled the Alps and filled the Vatican—against the fearful degeneracy of that once fruitful mother of holy men and women. The attention of Rome was thoroughly aroused, and immediately after the appearance of the Life of Saint Malachy, Pope Eugenius III.—himself a monk of Clairvaulx—despatched Cardinal Papiron, with legitimate powers, to correct abuses, and establish a stricter discipline. After a tour of great part of the island, the Legate, with whom was associated Gilla-Criost, or Christianus, Bishop of Lismore, called the great Synod of Kells, early in the year after his arrival (March, 1152), at which simony, usury, concubinage, and other abuses, were formally condemned, and tythes were first decreed to be paid to the secular clergy. Two new Archbishoprics, Dublin and Tuam, were added to Armagh and Cashel, though not without decided opposition from the Primates, both of Leath Mogha and Leath Conn, backed by those stern conservatives of every national usage, the Abbots of the Columbian Order. The *pallium*, or Roman robe, was, by this Legate, presented to each of the Archbishops, and a closer conformity with the Roman ritual was enacted. The four ecclesiastical Provinces thus created were in outline nearly identical with the four modern Provinces. Armagh was declared the metropolitan over all; Dublin, which had been a mere Danish borough-see, gained most in rank and influence by the new arrangement, as Glendalough, Ferns, Ossory, Kildare and Leighlin, were declared subject to its presidency.

We must always bear in mind the picture drawn of the Irish Church by the inspired orator of Clairvaulx, when judging of the conduct of Pope Adrian IV., who, in the year 1155—the second of his Pontificate—granted to King Henry II. of England, then newly crowned, his Bull, authorizing the invasion of Ireland. The authenticity of that Bull is now universally admitted; and both its preamble and conditions show how strictly it was framed in accordance with St. Bernard's accusation. It sets forth that for the eradication of vice, the implanting of virtue and the spread of the true faith, the Holy Father solemnly sanctions the projected invasion; and it attaches as a condition, the payment of Peter's Pence, for every house in Ireland. The bearer of the Bull, John of Salisbury, carried back from Rome a gold ring, set with an emerald stone, as a token of Adrian's friendship, or it may be, his subinfeudation of Henry. As a title, however powerless in modern times such a Bull might prove, it was a formidable weapon of policy with a Catholic people, in the twelfth century. We have merely referred to it here, however, as an illustration of how entirely St. Bernard's impeachment of the Irish Church and nation was believed at Rome, even after the salutary decrees of the Synod of Kells had been promulgated.

The restoration of religion which was making such rapid progress previous to the Norman invasion, was accompanied by a relative revival of learning. The dark ages of Ireland are not those of the rest of Europe—they extend from the middle of the ninth century to the age of Brian and Malachy II. This darkness came from the North, and cleared away rapidly after the eventful day of Clontarf. The first and most natural direction which the revival took was historical investigation, and the composition of Annals. Of these invaluable records, the two of highest reputation are those of Tigernach (Tiernan) O'Broin, brought down to the year of his own death, A. D. 1088, and the chronicle of Marianus Scotus, who died at Mentz, A. D. 1086. Tiernan was abbott of Clonmacnoise, and Marian is thought to have been a monk of that monastery, as he speaks of a superior called Tigernach, under whom he had lived in Ireland. Both these learned men quote accurately the works of foreign writers; both give the dates of eclipses, in connection with historical events for several centuries before their own time; both show a familiarity with Greek and Latin authors. *Marianus* is the first writer by whom the name *Scotia Minor* was given to the Gaelic settlement in Caledonia, and his chronicle was an authority mainly relied on in the disputed Scottish succession in the time of Edward I. of England. With *Tigernach*, he may be considered the founder of the school of Irish Annalists, which flourished in the shelter of the great monasteries, such as Innisfallen, Boyle and Multifernan; and culminated in the great compilation of "the Four Masters" of Donegal.

Of the Gaelic metrical chroniclers, Flann of the Monastery, and Gilla-Coeman; of the Bards McLiag and McCoisse; of the learned professors and lectors of Lismore and Armagh—now restored for a season to studious days and peaceful nights, we must be content with the mention of their names. Of Lismore, after its restoration, an old English writer has left us this pleasant and happy picture. "It is," he says, "a famous and holy city, half of which is an asylum, into which no woman dares enter; but it is full of cells and monasteries; and religious men in great abundance abide there."

Such was the promise of better days, which cheered the hopes of the Pastors of the Irish, when the twelfth century had entered on its third quarter. The pious old Gaelic, which says, "on the Cross the face of Christ was looking westwards ——" was again on the lips and in the hearts of men, and though much remained to be done, much had been done, and done under difficulties greater than any that remained.

(To be continued.)

CATHOLIC INTELLIGENCE.

Foreign.

CEREMONIES OF HOLY WEEK IN TUAM.—The edifying, and, to Catholics, soul-stirring ceremonies of Holy Week, were proceeded with on Holy Thursday, Good Friday, and Easter Sunday, in our magnificent Cathedral. On Holy Thursday High Mass was celebrated by his Grace the Archbishop, assisted by the Rev. E. Coyne as Deacon, and the Rev. P. Heany as Subdeacon, the Very Rev. P. J. O'Brien, President of St. Jarleth's College, officiating as Master of the Ceremonies. His Grace blessed the Holy Oils, and carried the Blessed Sacrament, in solemn procession, through the Cathedral, attended by the clergy. The high altar, as well as the side altars and canopy, were appropriately and tastefully decorated, and presented a most imposing and impressive appearance. On Good Friday there was a very numerous attendance, as is invariably the case on each recurring anniversary of the day. The sermon of the day was preached by the Rev. Mr. Heany, curate of Castlebar, and elicited the devotional feelings of the congregation in a marked degree. His discourse, characterized as it was by a depth of feeling that the solemn occasion required, was at the same time eloquent, vigorous, and pointed, and such as was calculated to make, as it did create, a visible effect upon the crowded auditory.—*Tuam Herald.*

BALLINROBE.—The religious ceremonies peculiar to this holy season are being conducted in the Catholic Church of this town with the usual solemnity. Several of the clergy of the neighborhood attended and participated in the Holy Mysteries with the clergy of the parish. On Holy Thursday High Mass was celebrated by the Rev. Mr. Conry, P.P., Hollymount, assisted by Rev. Messrs. Qualter, P P., Mayo, and M'Walter, R.C.C., Ballinrobe, as deacon and sub-deacon. The Rev. Mr. Hardiman, P.P., briefly addressed the auditory, after which there was a solemn procession, and the Sacred Host carried to the side altar, which was appropriately decorated and lighted up. On Good Friday the sermon of the day was preached by the Rev. Mr. Duggan, pastor of Corofin, in a clear and impressive manner, and was listened to most attentively throughout by the large concourse of persons present.—*Ibid.*

ROME—PALM SUNDAY.—A letter from Rome commenting on the ceremonies on Palm Sunday says: "There were present among others the Queen-Mother of Spain and the two sons of the Duke of Leuchtenberg and the Duke of Mecklenburg. It was observed that the English ladies were somewhat more circumspect in their conduct, though much objection might have been taken to a hundred *lorgnetts* which were raised as the Pope was carried in state through the body of the Church. The only person who was censured was an English woman, as I am informed, who was detected eating biscuits by one of the 'Camerieri' on duty. The *lady* instead of heeding his remonstrance continued eating, on which she was informed that if she did not desist a Swiss soldier would be ordered to remove her, on which the lady blushed and pocketed the reproof and the biscuits."

CATHOLICITY IN CEYLON.—Archdeacon M'Encree, who is now in Ireland, touched on his way from Australia at the Island of Ceylon. His impressions of the place are given in the following letter to one of the Australian journals: "Galle, December 27th, 1858.—We came to anchor at ten o'clock yesterday to this island, which resembles an earthly Paradise. I said Mass this morning in the Church of the Blessed Virgin Mary, that has a fine view of the harbor, and is in a far better situation than the church left by the Dutch, and now used by the various shades of Protestants. There are about 160,000 Catholics in Ceylon. The good priest, Padre Fernando, a native of the island, who studied in the Propaganda and at All Hallows, promised me some statistics, from which I may manufacture another letter on my voyage to Suez. There are several paintings of the first Jesuit missionaries to the Indies, and one of the third Bishop of Japan, at the priest's residence; they call to mind the days of St. Francis Xavier, who did visit Ceylon."

THE GOLDEN ROSE.—"The Pope," says a letter from Rome, "recently, in accordance with annual custom, blessed what is called the golden rose. This flower, which is made of the purest gold, and ornamented with precious stones, was rubbed with balm and incense—his Holiness reciting verses explaining the mystic meaning of the benediction; after which he took it in his left hand, and blessed the people. Mass was then celebrated in the Sistine Chapel. The gold roses are ordinarily sent to female sovereigns, sometimes to princes, and sometimes, though rarely, to towns and corporations. The one of last year was sent to the Empress of the French, and that of the year before to the Queen of Spain."

CEREMONIES OF HOLY WEEK.—In the Cathedral, Marlborough street, Dublin, the ceremonies of Holy Week have been celebrated with more than ordinary splendor and minuteness of ritual observance. On Spy Wednesday the imposing office of the "Tenebræ" was chanted by a full choir of priests. On Holy Thursday the Cathedral was thronged by crowds of the devout who came to pay homage to the Blessed Eucharist, which was exposed in a magnificent receptacle. The ceremonies on Good Friday were commenced by an eloquent sermon on the awful subject furnished by the Gospel of the day.—*Nation.*

ST. JOSEPH'S, SOUTHAMPTON.—The Duke of Oporto attended at the Catholic Chapel of St. Joseph, in Southampton, on Good Friday, and on that day the flags were hung half-mast high on board the Portuguese war steamers in the dock and river, and the yards of the steamers were hung in the shape of crosses, on account of its being the day of Crucifixion. High Military Mass was performed at St. Joseph's Chapel on Sunday, the Duke of Oporto's chaplain officiating. The splendid band of his royal highness also took part in the ceremony. On Monday the Duke left Southampton for Lisbon, with Prince George of Saxony.—*London Morning Star.*

ROBBERY.—An attempt was made to enter the Sienna Convent of Drogheda on the night of Thursday, or morning of Good Friday, in which the depredators succeeded so far as to enter the schoolrooms, which were plundered; but on attempting to enter that portion set apart as the nuns' apartments and chapel, the miscreants were surprised, and the alarm being given, they decamped. The clergymen of the Dominican Order have set the example, and offered a reward of £5 for the perpetrators of the outrage.

CONVERSION.—On Sunday morning, 24th ult., the Rev. John Jervis White Jervis, M.A., of Trinity College, Dublin, and late a Protestant chaplain of the Church of England in India, for fourteen years on the Bombay Presidency, was received into the Church of Rome. The ceremony took place in the fort chapel, named Our Lady of Mount Carmel, and was performed by the Right Rev. Bishop Canon, assisted by the Vicar-General and the Chaplain of the fort.—*Bombay Times, March* 26.

DIOCESE OF WESTMINSTER.—On Easter Sunday, his Eminence Cardinal Wiseman assisted pontifically, and preached at the Pro-Cathedral. His Eminence likewise officiated at the office of Holy Saturday. The annual meeting of the Archbishops and Bishops of England will take place shortly; and on Tuesday evening after Easter, the usual receptions were resumed at the Archbishop's house.

We have received an account of the promotions made by the Holy Father at the Consistory held on the 15th ult. Of those we may mention the elevation of the Right Rev. Dr. Connolly, Bishop of St. John's, to the archiepiscopal see of Halifax, in Nova Scotia. The Right Rev. Father James Etheridge, S.J., vicar apostolic of British Guiana, is named deputy administrator apostolic of the Archbishopric of Port of Spain (Trinidad, West Indies). The Rev. Father Geoghegan, O.S.F., vicar-general of Melbourne, is appointed bishop of Adelaide, Australia. The Rev. James Quinn, of Dublin, is also appointed to the new episcopal see of Brisbane, in Australia.—*Weekly Register.*

On Holy Saturday the Right Rev. Dr. Whelan, in the absence of his Grace the Archbishop, promoted six of the students of All Hallows College to the Holy Order of Subdeaconship, viz.: Rev. Messrs. Thomas O'Neill, destined for the mission of Sydney, Australia; James Curran and Michael Connolly for Buenos Ayres; John Fay for Liverpool; Edmund Hannan for Scotland (E. D.), and Michael Rennahan for Chicago, (U. S.) The ordination took place in the Metropolitan Church, Marlborough street. On the previous Wednesday his lordship conferred tonsure and minor orders, in the College Chapel, on twenty-four of the students.—*Dublin Freeman.*

The *Ami de la Religion* published a list of the Jesuit missionaries who have left Europe during the last two years. Among them we note, for Bombay, the Rev. Fathers Brymmer, Hafely, Meurin, Briquet, Cork, Deloges, Willy, Rumele, and Thomas, all belonging to the province of Upper Germany. For British Guiana—the Right Rev. James Etheridge (now Vicar Apostolic), and Fathers Betham, James Jones, Sherlock (since returned), and Segrave, of the English province; and the Rev. Fathers Emiliaini, Schembri, Negri, and Pavarelli, of the province of Sicily.

In consequence of the death of Monseigneur Cannella, Canon of St. Peter's, Secretary of Special Ecclesiastical Affairs, and Chamberlain, his Holiness has honored Monseigneur de Merode with the vacant post in the Chapter of St. Peter's. On the 12th ult., the Holy Father went to St. Agnes, ontside the walls, to return thanks to God and Our Lady for the special favor which preserved his life, and that of a numerous assembly, in the accident which befel him there on that day in 1855. His Eminence celebrated Mass, after which the Holy Father addressed to the faithful a pious allocution, and gave them communion.

The right of appointment to the Sees of Goa, Macao, Malacca, and St. Thome of Meliapore, is confirmed to the Crown of Portugal; the Primate (Goa) to have jurisdiction over all the prelates in British India. Hong Kong is reserved to Propaganda. Singapore is to be the residence of the bishop over the Straits of Malacca, his former residence having been at Pulo, Penang, the most charming isle of the whole Eastern Archipelago.

On Easter Monday, a bazaar was held at Mount St. Catherine Convent, Armagh, in aid of the erection of a Catholic Poor School. Long before the appointed hour, a large number of persons had assembled at the place, and the number was soon increased by the arrival of the excursion train from Belfast, Dublin, and the various towns along the lines. The bazaar was very successful. A large amount of money was realized.

The Rev. Father Petcherine, the eloquent and zealous Redemptorist Father, has returned from Rome to Mount St. Alphonsus. The Rev. Father was sub-deacon on Easter Sunday at the grand High Mass, at which the Very Rev. Father Rector De Rous officiated as high priest, and the Rev. Father Joseph as dean.—*Limerick Reporter.*

The annual parochial collections were made at the Catholic Churches of Clonmel on Easter Sunday. In the parish of SS. Peter and Paul the sum of £226 was subscribed by the parishioners of the Very Rev. Dr. Burke, and in St. Mary's, the collection of the Rev. John Baldwin, P. P., amounted to £120.

Cardinals de Bonald and Rauscher had the honor of accompanying his Holiness in his carriage on the occasion of his visit to the Church of St. Mary Sopra Minerva. This proves the paternal sympathy of the Holy Father for the two great Catholic nations whom it is sought to place in a hostile position.

The Right Rev. Dr. Ryan, after having offered up the holy sacrifice of the Mass in the new and beautiful Church of the Convent of the Good Shepherd, Limerick, addressed most touching and consoling words to the poor regenerated penitents, and confirmed fifteen of them.

The Minister of the Interior of the Grand Duchy of Baden has informed the Archbishop of Friburg that the Government has authorized the meeting of Catholic associations of Germany, which is this year to take place at Friburg.

The three provinces of the Society of Jesus, in France, number 700 missionaries on foreign missions. The Society has finally obtained, from the Dutch Government, leave to establish a mission at Batavia, in Japan.

Several German Bishops who met together in Prussian Westphalia last year, resolved to found in their dioceses a society of prayers, under the patronage of St. Peter, for the return of Russia to Catholic unity.

LATEST IRISH NEWS.

Antrim.

Whiteside made a false step in packing the juries in Belfast and Tralee. He made another in trying to get out of it. One of the persons whom he so falsely described before the House of Commons has taken an action at law for the vindication of his character. The action would have been laid against Whiteside personally, but that "parliamentary privilege" protects him from such a proceeding. Under these circumstances, the injured gentleman has chosen to proceed against the *Daily Express* for publication of the alleged libel, which is bringing the case pretty close to her Majesty's Irish Attorney-General after all. The Crown Solicitor, Mr. Hamilton, who had a finger in the pie, has found it proper to resign his situation, which looks very much as if Whiteside had been caring "a pinch of snuff" about the matter, although it has been discussed "outside of the Court of Queen's Bench."—*Nation.*

Armagh.

On Monday, the 25th ult., the Orangemen of the county of Armagh, to a very large number, assembled in a solid mass, and marched to the music of fifes and drums through the town of Markethill. A large number of them were armed with guns and pistols. A few young men were attacked by them; only one man was injured; his wound is in the head, and, I believe, will not be serious. They next demolished the windows of Mr. Matthew M'Connell's establishment, nearly opposite the police barrack. Mrs. M'Connell's bedroom windows were also broken. The object of this large assemblage would seem to have been to irritate and provoke some two hundred railway laborers, or "navvies," at present residing here, and it is creditable to those men to state that they have shown a remarkable degree of forbearance under most trying circumstances.—*Cor. of Whig.*

Mr. John Killen has been declared the contractor for making the Lisburn and Banbridge Railway.

Cork.

The inhabitants of Patrick's quay and the adjoining neighborhood were alarmed by a violent explosion, proceeding from the Albatross screw steamer, which was lying at Albert quay discharging a cargo of coals. The greatest consternation prevailed, and serious alarm was felt for the safety of those on board, as it was known that in addition to the usual crew, a large number of men had been employed to expedite the discharge of her cargo. After the confusion had partially subsided, it was ascertained that the accident had resulted from the ignition of gas generated by the coals in the confined space of the lower hold. Two men were removed to the South Infirmary severely burned, but are progressing favorably, whilst several others were slightly scorched; but fortunately no lives were lost. A similar occurrence took place some time since in Cardiff Dock, when a coal laden vessel was actually blown in pieces by the explosion of fire-damp.

The Rev. John Holland, late of Passage West, has left unto his niece, Catherine Holland, his interest in the lands of Kilnap, in the county of Cork, as long as she remains unmarried, but at her marriage, and, if not married, at her death, the interest in the said lands to revert to the Superioress and community for the time being of the North Presentation Convent, in the city of Cork, in trust, to apply the rents and profits thereof, as far as they would extend, in the clothing of the poor children, who should, from time to time, be educated in the poor schools of said Convent.

Derry.

H. Wiggins, agent of the Derry estate of the Grocer's Company, says the Armagh *Guardian*, has addressed a letter to the tenantry. After reviewing the claims of the three candidates, he concludes in these words: "Allow me to repeat—I only advise, I do not presume to dictate—you are really free and independent voters; use your votes according to your own consciences, as becomes freemen, not forgetting tried friends. Respect yourselves, and I shall ever continue to respect you and your rights."

As the up mail train to Dublin was entering the Tandragee station, a man, who was employed as a stoker, while attempting to jump from his place to the platform, accidentally fell between the tender and the platform, and the wheels passing over him, severed his legs from his body. Dr. Patton was in immediate attendance, but we have not learned whether the unfortunate man is still alive.

Galway.

The following address was presented to Capt. Halpin, of the Circassian, by the cabin passengers, on her late trip: "Dear Sir—In addressing you at the termination of a most prosperous voyage across the Atlantic, it is the unanimous wish of all who have had the advantage of a passage in the Circassian, to express their sense of the invariable kindness and consideration they have received at your hands; and not only from you individually, but all under your command—Officers (Mr. James Rooney, chief officer; Mr. T. Hoare, second do.; Mr. Timothy Cummins, third do.; Mr. James Fawcett, fourth do.; Mr. Elysk James Pring, surgeon; Mr. Magnus Owens, purser; Mr. George E. Ashby, chief engineer) stewards and men—to express our sense of your skill and attention to your duties as a seaman, whether in making Cape Race in a dense fog and snow storm, or in passing the fields of ice when they seemed to form one impenetrable mass, or in pushing along through a smooth sea and taking advantage of every breath of wind with which it pleased Heaven to favor us. At the same time we are thus thanking you, allow us to hope that the line so ably manned and efficiently served, may have every success, and prove to the full that the Royal Atlantic Company is destined to be the greatest, as it is the shortest route between Ireland and America. We feel assured that you, sir, will candidly join us when we express our thanks and grateful acknowledgments to Almighty God in affording us so pleasant, speedy, and prosperous a passage; and with our best thanks, kindest wishes, and greatest regards, allow us to remain your obliged passengers." General Aaron Ward, ex-member of the Congress, U. S. [Here follow all the other signatures.]

Kerry.

In a small hut near Caherlaheen, close to the road form Tralee to Castlemaine, lived a man named George Morgan, a loborer (aged between 40 and 50), married to a young woman about 25 years of age, and having one child some six months old. The wife it appears was rather good looking, and being much younger than himself, her husband was jealous, and they had been quarreling for some time. On Wednesday morning the hut was entered by some persons, who, to their surprise, discovered in the floor inside a newly-made grave. The grave having been dug up was found to be about a foot and a half deep, and in it was the body of the unfortunate Mrs. Morgan, presenting a most frightful appearance. Suspicion at once rested upon the husband. A spade marked with blood was found in the house, and it is thought that with it, or with a hammer, also found, the wife's life was taken away, and after doing which the murderer dug the grave and buried the body. There is little trace of a struggle, and it seems evident, therefore, that the victim must have been stunned by the first blow, or that she was taken by surprise. Morgan was arrested on the Castlemaine mountain. An inquest was held and a verdict of "wilful murder" returned.—*Tralee Chronicle.*

The meeting at Tralee was a distinct and powerful expression of opinion on the question of jury-packing. Such a combination of tyranny and treachery in any government is too fearful a tampering with life and liberty to be passed over without public condemnation. As a portion of the Irish public have attained for the first time to a clear perception of the enormity of jury-packing, and to the courage of venting their indignation openly and plainly, we trust that if another government, professing more liberality than the present, should ever forget its expanded views so as to pack a jury, a meeting will then be found as eloquent as the anti-jury-packing demonstration in Tralee.

John Hennessy and Patrick O'Connor, members of the Phœnix Society, passed through this town after being admitted to bail in Tralee. Hennessy, who wore the same dress as on his trial—Irish tweed—remained in this town up to yesterday, and seemed to enjoy good health. I am informed bail to any amount would not be taken for the other two prisoners, John D. Sullivan, and Florence O'Sullivan; but the Crown officials, it is hoped, will not be as triumphant in the trials of these prisoners as they were on that of Daniel O'Sullivan.—*Killarney Paper.*

Patrick Murphy, one of the victims who met a watery grave on St. Patrick's Day, was found at a distance from the place where the melancholy event occurred; and, singular to relate, his body was not in the least injured or lacerated from the numerous rocks, or the boisterousness of the roaring waves.

James Crosbie, D. L., is appointed Major of the Kerry Militia, vice Spring resigned.

King's County.

John M'Kennel, a colored-sergeant of the Royals, stationed in Birr Barracks, removed his stock, and asked the corporal on duty to assist him to his room. He did so, and laid him quietly down on his bed, when he died almost immediately. He had been for many years in the regiment, and was much respected. His death was occasioned by disease of the heart.

Mayo.

An unfortunate man named Charles Carroll, terminated his existence at Greyfield, Keltimogh, by deliberately hanging himself with a slight rope to a rafter in his own house. By the evidence adduced at the inquest, it appeared that he had been some time since an inmate of Ballinasloe Asylum, from whence he returned some time ago apparently in sound mind up to the last fortnight. A verdict in accordance with the facts was returned by the jury.—*Constitution.*

Meath.

Hugh Martin, one of the coroners for the county of Meath, held an inquest at Castletown Kilpatrick, on view of the body of a respectable farmer named John M'Entee, who came by his death from a gunshot wound. It appeared in evidence that M'Entee when going to his farm to work or otherwise made a practice of taking with him his gun. On this occasion, while in the act of ploughing, he had the gun placed in what is called the "fork" of the plough, with the muzzle towards him, when, from some unknown cause, it accidentally exploded, the contents entering his abdomen and causing a dreadful gash, through which the intestines protruded, together with an awful hæmorrhage. The deceased lingered in great torture for above two hours. The jury returned a verdict in accordance with the facts.

Queen's County.

A threatening notice, says the Leinster *Express*, has been served on Mr. James Dowling, of Mountmellick, in connection with some land which he recently took in that neighborhood. Dowling considers he can trace the handwriting, and an investigation is impending.

Mr. Thomas Craven, of Maryborough, has been appointed by twenty Magistrates as Clerk of the Petty Sessions District of Maryborough and Timahoe, at a salary of £150 per annum. The several magistrates and the chairman of the Queen's County spoke in the highest terms of laudation with respect to Mr. Craven's capabilities, legal knowledge, and honorable character.

Roscommon.

Major Chichester has handed over to the Rev. A. Quinn, P.P., £80 towards the erection of the intended school-house at Runnymede; the same gentleman had also promised a further sum towards its completion.—*Journal.*

The Hon. Edward Crofton, of Moate Park, is to be High Sheriff of the county of Roscommon for the present year, in the room of Thos. W. Goff, Esq., resigned.

Tipperary.

Oakland House, the residence of Mrs. Phipps, widow of the late Colonel Phipps, J. P., was burglariously entered by some person or persons who forced their way into the library and broke open the desks, from which they stole a £20 note, four £5 notes, of the Bank of England, together with about 30s. in silver. They then proceeded to other parts of the house, from which they carried away a large quantity of wearing apparel. After committing a great deal of damage they retired, and in the confusion dropped the £20 in the yard. The Marlfield Police are making every effort to apprehend the perpetrators of this outrage.—*Examiner.*

Mr. Patrick Carrol, of Johnson street, Clonmel, killed, before breakfast, three salmon which weighed 40lbs., with a single rod, in the Suir, below Sir Thomas's bridge. It is said the cot-fishermen have taken on the river over nine hundred fish this season, but notwithstanding salmon was seldom so dear or scarce as at present in Clonmel.—*Free Press.*

Waterford.

One of the most important meetings, not only as regards Waterford, but in connection with the trade and commerce between Europe and America, took place in the Town Hall, Waterford, Dr. Macassey, Mayor, in the chair. The large building was crowded to overflowiing. Mr. Lever arrived from Dublin, and drove direct to the Hall. On the chair being taken, he rose to address the meeting, and was received with loud cheers. His object was to establish direct communication between London and Galway via Milford, Waterford, Limerick, and Ennis, and when the communication was established a postal subsidy for the south of Ireland was sure to be granted. He showed that the journey from London to Galway via Milford and Waterford, could be accomplished in seventeen or eighteen hours when a railway would be completed from Ennis to the latter city. Mr. Levy, of Dublin, who is a director of the Waterford and Limerick Railway, followed Mr. Lever in a very able speech. Lord Huntingdon, Mr. Malcomson, Messrs. Blake and Hassard, the late members, Alderman Delahunty, Mr. Fisher (who had been appointed secretary), and other gentlemen addressed the meeting. A committee was formed to carry out the project of Mr. Lever, to whom a vote of thanks was passed. Lord Huntingdon was called to the chair, and thanks having been voted to the Mayor, the meeting separated.

IRISH ELECTIONS.

Cashel.—The excitement of the approaching contest runs high, and Cashel has numerous suitors for the honor of its representation. Mr. Lanigan has revoked his intention to withdraw from the struggle, and he is again in the field. Mr. Carden, of Barnane, has also come out with an address.

Clare County.—Colonel Luke White's canvass in the baronies of Tulla, Limerick, Newmarket-on-Fergus, and Lower Bunratty, has been most triumphant.

Three Men for Galway.—There are three candidates for the suffrages of the electors of the county of Galway.

Sir Thomas J. Burke and Mr. W. H. Gregory offer themselves for re-election; the seat of one of them is threatened by a third candidate—Lord Dunlo, the son of the Earl of Clancarty.

Kildare County.—Mr. Browne's candidature is receiving the countenance and support of the Conservative party.

King's County.—Messrs. O'Brien and Bland have completed a successful canvass of the electors. Mr. John George Adair is stated to have been "*feeling* his way."

Borough of Lisburn.—Sir J. M. Higginson has resigned the contest for Lisburn.

Portarlington.—Captain Dawson Damer will be returned without opposition.

Queen's County.—Sir Charles Coote has addressed the electors of this county.

Roscommon.—The Westmeath *Independent* says: "A very successful canvass on behalf of Captain Goff has been going on for some days in the barony of Athlone by Patrick Dignan, of Lisbridge, while the Captain has been equally successful in the other baronies."

Sligo Borough.—We have now before us the addresses of four candidates who seek the honor of representing the borough of Sligo in parliament, viz.: Mr. Kelly, Mr. Wynne, Mr. Treston, and Mr. Somers. For the county there are as yet only two candidates. Sir Robert Gore Booth and Mr. Charles Cooper, of Cooper's Hill. Of the borough candidates there is none so explicit in his professions as Mr. Treston. Tenant Right, Vote by Ballot, without which, he says, all measures of reform would be worse than useless, an opponent of Mixed Education—these are the measures he principally relies upon as calculated to secure to him the votes of the electors.—*Sligo Champion.*

County Waterford.—Mr. Nicholas Power, of Faithlegg, has issued his address, seeking re-election at the hands of the constituency of this county. It is now considered as certain that he and Captain Esmonde will be returned without opposition.

Waterford City.—Sir Henry W. Barron, says the Waterford *Mail*, is fairly in the field. His brother, W. N. Barron, has been actively canvassing for him. Mr. Blake has also been canvassing. Mr. Hassard's canvass has been very successful; he has received assurance of support from all parties. The Waterford *News* of a later date says: "The nomination for the city is expected to take place on the 3d of May, and the polling on the 5th. Dr. Gray, of Dublin, was announced as the coming man. The Doctor has arrived in town, and when he looks about we have no doubt but he will take the advice of those who know something of how matters stand, and withdraw from a field where he could not obtain one out of every twenty votes."

Youghal.—Youghal is in a most excited state. The windows of Colonel Smyth's committee rooms were broken by the mob. Mr. Butt has received assurances of support from such a large number of the electors, there is no doubt of his re-election. He has the Duke of Devonshire, and Lord Fermoy's interest, and also that of the Rev. T. Murphy and the Catholic clergy.

IMPORTANT FROM EUROPE.

By the arrival of the steamship *Adelaide* from Galway and the *Persia* from Liverpool, we are in possession of advices to the 30th of April. The war was the all-engrossing subject when the steamers left. The elections were going forward, but excited far less than usual attention, the reported Russian alliance and the war question monopolizing the undivided attention of all parties in Ireland, England and Scotland. From our files by the above-named steamers, we are enabled to give the following details:

The Liverpool *Telegraph* of the 30th ult. says: "It has transpired that about two or three months back, one of the principal chartsellers in London received an order simultaneously from the French and Russian Governments, to the extent of £500 each, for a number of copies of each of the charts and surveys of the English coast and fortified places, as well as those of our stations in the Mediterranean, &c. Struck by the magnitude of the order, he considered himself bound to mention it to the Admiralty, but no objection was made to its being executed. About three weeks back, a similar order, to the amount of £300, came from the Spanish Government; and on Thursday, fresh orders of £500 each have arrived from France and Russia. In this case *the charts of the ports and coasts of our Indian possessions are included.*"

The London *Advertiser* says that a proclamation from the Queen will be issued, calling out 10,000 men for the navy, and offering a bounty of £10 to each man, as an inducement to enter the service. The Channel Squadron, now in the Mediterranean, is to be recalled immediately. The *Times* says of the French and Russian Alliance: "The two great aggressive powers of the world are united for a common object. Under the pressure of no mutual danger, compelled by no visible necessity, the Czar and the Emperor Napoleon III. have united their fleets and armies. This alliance is marked by some of the causes which combine honest men for protection, but it has all the peculiarities which attach to a union by which strong men confederate to plunder.

We believe, says the London *Times*, April 28, we are correct in stating that there are two secret treaties now existing betwen France and Russia. By the first, Russia binds herself, in the event of France entering upon a war with Austria, to assist her by the co-operation of her fleets in the Baltic and Mediterranean, and besides to place an army of observation of not less than 50,000 men on the Austrian frontier. By the second treaty Russia is bound to declare war against Austria within fifteen days after she enters Piedmont. It will be exceedingly interesting to know the dates at which these treaties were concluded. Perhaps it it may be found that the first has been in existence for some time, and that the second, which is only supplementary, is that which it is asserted was concluded on Friday last.

During the night of the 29th ult. a report was circulated that the Austrian army, amounting to 120,000 men, under the command-in-chief of General Gyulia, passed the Ticino in three *corps d'armee*, namely: one corps of 60,000, commanded by Gen. Boedeck; a second of 30,000, commanded by Gen. Guylia in person; and a third of 30,000, under General Zobel. They took the road towards Novara, the place where the Austrians, under Marshal Radetzsky, defeated the Sardinians under Charles Albert in 1849. Some doubt was thrown on the above statement, but it was generally credited, as it was received from several different sources.

A despatch from Turin, of the 27th ult., says: "A proclamation by the King of Sardinia to the army has been published today at five o'clock. The following is a summary: The King regards the demand to disarm as an outrage on himself and the nation, and has therefore repelled the demand with disdain. The King calls to mind Italy's cry of anguish, and says: 'I will be your captain. I have proved your valor on the field of battle by the side of my illustrious fathers. This time you will have for your comrades the gallant French soldiers, your companions on the Tchernaya, whom the Emperor has sent to support and defend our just and civilizing cause. Forward to victory. Let our banners announce to you that our object, like our war cry, is the independence of Italy.'"

Nearly all the superior officers of the Tuscan troops (15,000 men) presented themselves before the Grand Duke at Florence, and declared to him that to prevent the revolt of the army there was only one way, viz., to unite with Piedmont. The Grand Duke immediately sent for the Marquis of Sajatico, and begged him to form a new administration with a view of giving the reforms wanted. The Marquis answered that he could not undertake the task or save the dynasty, except on two conditions: First—The abdication of the Grand Duke. Second—A declaration of war against Austria, and an alliance with France and Piedmont. The Grand Duke refused these conditions, and declared he would quit Tuscany immediately and leave the people to do what they pleased. The Grand Duke, after throwing himself upon the protection of the Five Great Powers, retired to Bologna. A military dictatorship had been proclaimed in Tuscany, and, via Turin, it is stated that Victor Emmanuel had been made dictator.

The following regiments have left Paris by railway for Lyons: The 9th, 18th, 52d, 73d, 85th, 86th, 91st, 98th regiments of infantry, the 6th and 17th battalions of riflemen, and the 9th regiment of Chasseurs a Cheval. Three battalions of the Imperial Guard and a battalion of Zouaves also quitted Paris by the Lyons railway. While marching along the Boulevards they were loudly cheered by the people, who cried: "*Vive l'Empereur!*" "*Vive l'Italie!*" "*A bas les Autrichiens!*" The men were all in full campaigning order, knapsacks, mess tins, tents and poles—in fact everything requisite for taking the field at once. Two squadrons of heavy cavalry left at half-past five o'clock, P.M., on the 27th. Before leaving the Imperial Guard paraded in the court of the Tuileries before the Emperor, Empress, and Prince Imperial, who stood at one of the windows of the palace.

Paris is in the anomalous condition of being absolutely without a garrison, a fact which speaks trumpet tongued of the full reliance of Napoleon III. in the popularity, not only of the war, but of his dynasty. When, as President of the French Republic, he sent his first expedition to dislodge the lay government of the Romans, the workmen and *blouses* of Paris rose *en masse*, and had to be quelled by brute force. They surrounded the National Assembly with cries of "Vive l'Italie," and felt indignant at France co-operating with Austria in rivetting the bonds of the peninsula. The custody of the metropolis is now quite safe in the hands of the National Guard.

A Paris correspondent, writing on the 24th ult., says: "If the French nation had been adverse or even indifferent to a war against the Austrians for the rescue of Italy, any doubt on the nature of public feeling is now impossible in the face of the enthusiasm that pervades Paris and all France. Since Friday night I have been in the faubourgs, and in the workmen's quarter; most of the factories stop work at this season, and the people were in groups (which no policemen now disperse) discussing the war and venting their indignation against *l'Autrichien*. All along from the Bastile, through Rue St. Antoine, the sound of war songs from various wine shops betokened how the wind blows, and the departing regiments knapsacked and joyous, were followed by crowds, cheering even during the night and early dawn, to the Lyons Railway. The announced participation of Napoleon III., personally, in the perils of the campaign, was all that was wanted to identify him in the mind of the masses with the memories of the great uncle."

Emperor Francis Joseph has caused the crown jewels to be deposited with the heirs of the well-known banker, Baron Sina, as a guarantee for a loan of thirty-two millions of florins.

It is believed that the Austrians will immediately enter the Piedmontese territory, and plenty of devastation and pillage is expected, particularly on the part of the 20,000 Croatians now massed in the neighborhood of Pavia and Milan.

It is stated that King Victor Emmanuel will command his army in person, conjointly with General de la Marmora. The seat of the Sardinian government will, it is believed, be transferred from Turin to Genoa. In case of attack, the Piedmontese army is to fall back on Allessandria.

A statue of Napoleon I. is about to be inaugurated at Brienne, where, it may be remembered, he attended the military school.

The Emperor Napoleon was fifty years of age on the 20th of April last.

Oliver Goldsmith's "Vicar of Wakefield" has been translated into Armenian by T. C. Averoom, Esq., a distinguished Armenian scholar and an established merchant in Calcutta.

At Genoa the English are now so unpopular that the air of "God Save the Queen," which occurs in a ballet now performing at the Carlo Felice Theatre, was hissed on two consecutive nights.

STILL LATER—WAR DECLARED.

We are in receipt of news to the 3rd instant. War has been declared. An Imperial manifesto to that effect was issued by the Emperor of Austria, on the 29th of April, and responded to on the part of the French Emperor on the 1st of May. The King of Sardinia is out with two manifestoes, one to the army and the other to the people. We append the latter:

"Austria, who boasts of her love for peace, attacks us by refusing to submit to a European Congress. She violates the promises made to England; she asks us to reduce our army, and to abandon those brave volunteers who have thronged from every part of Italy to defend the flag of Italian independence. I intrust the cares of Government to my well-loved cousin, and draw my sword. Side by side with our soldiers will fight for liberty and justice those valiant troops of the Emperor Napoleon, my generous ally. People of Italy! Austria attacks Piedmont because she maintained the cause of our common country in the councils of Europe, aad because she was not insensible to your groans of agony. Austria now publicly tears to pieces treaties which she never respected. Henceforth, by right, the Italian nation is free, and I may conscientiously fulfil the oath I took upon my father's grave. Let us place confidence in Providence, in our union, in the bravery of Italian soldiers, in the alliance of the noble French nation. Let us trust in public opinion. I have no other ambition than to be the first soldier of Italian independence. Long live Italy."

In the meantime Italy was fast assuming the appearance of a huge battle-field, and from every point Austrian and French troops were accumulating. The Grand Duchess of Parma had followed the example of the Duke of Tuscany, and fled. Her subjects and army had declared for Sardinia. General De Guyon, the French commander in Rome, had issued the following orders to the troops under his command, dated Rome, April 26th, 1859: "Peaceable, but public manifestations have taken place. Whatever may be our sympathy with the sentiments which have been expressed, we cannot allow them to be repeated. Any public manifestations is a breach of order; no matter under what color or motive it is made, it involves disagreeable consequences upon those who instigate it. The law forbids all gatherings, and orders, if necessary, their dispersion by force. Here, by order of our Emperor, to assist the venerable and venerated Holy Father, by facilitating to his government the maintenance of order, it is my duty, as commander of the public force, to enforce the law. This duty, however painful it may be, shall be accomplished by us in every circumstance; but I rely upon the intelligent and prudent feelings of the Roman public to make my task more easy."

On Easter Sunday, after the papal benediction bestowed on the people and the French and Pontifical troops, the crowd saluted Gen. Guyon and the Duke de Grammont with cries of "Vive la France," "Vive l'Empereur," and "Vive l'Italie." The following evening the manifestation was renewed in front of the palace of the Duke de Grammont.

The Madrid journals of the 26th ult. relate the following circumstance: "As the Queen, on Good Friday, was, according to custom, washing the feet of some poor old woman, her Majesty's bracelet fell off, and one of the women picking it up, offered it to her Majesty. 'My good woman,' said the Queen, 'since the bracelet has fallen near you, keep it.' Of course the woman was profuse in her expressions of gratitude. The Duches de Mœdina Cœli, who was present, told the old woman that she would buy the bracelet off her, and a jeweler having estimated it to be worth 17,000 raels (4 250f.), the duchess gave that sum.

We are pained to record the loss of the clipper ship Pomona, on the Wexford coast, and the consequent loss of, it is supposed, 400 lives, including passengers and crew. The Pomona left Liverpool on the 27th ult., and the fatal casualty occurred on Blackwater Bank, a place hitherto rendered remarkable by a number of such casualties. Blackwater Bank extends along the Wexford coast near Cahore point to Carnsore, a distance of about twenty miles, and has been at all times regarded by the mariner with dismay. The Pomona went down in nine fathoms of water.

In England all is bustle and confusion. On every hand preparations are in progress to resist an invasion or support an armed neutrality.

A Royal Proclamation (as it is designated), was issued on Saturday, April 30, offering £10 bounty to able-bodied seamen willing to make themselves food for powder in the service of the magnanimous British nation. Preparations, on a large scale, were going forward in the naval dock-yards and arsenals, and all parties were fully convinced that a crisis was at hand.

IRISH DEATHS.

In Hardwicke place, Dublin, Elizabeth, relict of the Rev. William H. Irvine, late rector of Tara, Killeu, and Dunsany, county Meath

April 20, at Rathgar, Harriet, daughter of the late Thomas Crowder Falkener, of Lower Gardiner street.

April 21, Mr. Simon Healy, formerly of 30 Charles street, aged 90 years.

April 22, at Portland street, Wm. Molloy, barrister-at-law, son of the late Wm. Molloy, Oak Park, county Roscommon.

April 25, Mrs. Mary Gorman, of Cook street, sincerely regretted by a large circle of friends.

At Victoria terrace, Robert Boyce, formerly of Ballinvirick, county Limerick, aged 86.

April 23, at Lower Prince Edward terrace, Blackrock, Richard Harris.

April 26, at Vergemount, Marianne Lempriere, relict of William Lempriere, M.D., Deputy Inspector-General of Hospitals.

April 12, at Ballee, near Downpatrick, Richard Stitt.

April 17, at her residence, Old Leighlin, county Carlow, Anastatia, relict of Edward Foley.

April 18, at the Palace, Armagh, Mrs. Dunbar, wife of George Dunbar,

April 18, at Clonkill, Mullingar, after a tedious illness, Mr. Christopher Shaw, aged 25 years, deservedly regretted.

April 20, at Coleville, county Waterford, Wm. Harvey, aged 84 years.

April 20, at Glen Erin, near Clifden, county Galway, Randel Bell Curling, of Bell Grove Villa, Kent.

April 21, at Kinnegad, Darby Cole, aged 80 years.

April 21, at Mountpottinger, Belfast, John Ritchie, aged 72 years,

April 22, at his residence, Edenderry, Wm. John Newcombe, for many years medical officer of the district.

At Duagh House, county Kerry, Oliver Fitzmaurice.

April 3, at Brook Lodge, Ballyglannon, county Galway, Pierce, only son of Constable John O'Connor.

April 2, Miss Margaret Bowes, in the prime of life. Her loss is deeply felt by her sorrowing sister, Mrs. Healy, Matron of the Naas Union Workhouse, where she herself was over the hospital department.

At Ardee, on the 17th ult., Mr. James Steen, a respectable trader of that town.

April 13, the wife of Mr. John McKeon, of Carrickmacross, deeply regretted.

On the 21st ult., in Togher, at an advanced age, Mrs. M. Trainor, wife of Mr. Anthony Trainor.

On Good Friday, at Hull, in the 23d year of his age, Thomas Ferdinand Glover, son of Professor Glover, of Dublin.

In Tralee, Richard, son of Mr. Richard McGillycuddy.

On the 21st ult., at her residence, Kilkee, Mrs. Bridget Carroll, daughter of the late Mr. James Stackpoole, of Tullehee.

On the 18th ult., suddenly, at Ballyroan, Mr. Timothy Roan, aged 74. This eccentric man was well known in the neighborhood of Abbeyleix, as a breeder of rare fowl, and his knowledge of Irish and Latin was a source of amusement to his visitors. His usual salutation was "Quid agis dulcissime rerum."

At Kenmare Castle, the residence of her son, Saml. Cooper, Mrs. Rebecca Cooper, relict of Wm. Cooper, in the 82d year of her age.

At Dunmore, Queen's county, Edward G. Seale, aged 55 years.

THE EARLY IRISH CHURCH.

[SPECIALLY REPORTED FOR THE N. Y. TABLET]

On Thursday evening, 5th inst., in the City Hall, Montreal, the Rev. Mr. O'Farrel delivered to an audience comprising two thousands persons, an eloquent and instructive lecture, the third of a series, on "The Early Irish Church." The lecture was delivered on behalf of the St. Patrick's Literary Association.

On the platform we observed the Right Rev. Dr. Connolly, Bishop of New Brunswick; Rev. Mr. O'Hara, Chicago; Rev. Mr. Quinn, Rodden; Rev. Messrs. O'Brien and Halley, Seminary, Montreal. The Rev. Mr. O'Farrel began: Ladies and gentlemen, on this evening I propose to review the history of the Irish Church since the time of the English invasion. This period is the third of a division which I announced on a previous evening, and it is about the saddest and most melancholy of all—and, for this reason, I have entitled it "the period of martyrdom;" because, in truth, it is one long series of suffering and persecution, unequalled, perhaps, in the worst annals of Pagan Rome. In this period I have taken Oliver Plunkett as the type of the Irish Church, just as I adopted St. Lawrence O'Toole as the type of the second, and St. Patrick of the first, but I do so not because there was anything peculiar in his life beyond what was usual enough in the life of an Irish Archbishop of the time, nor in the mode of his death, which was the same as was endured by many others, but because it was marked by such noble Christian qualities and self-sacrifices, and because in his death he displayed that heroic calmness and apostolic firmness, which are true characteristics of the faithful and righteous martyr. [Applause.] Until the arrival of the English, the Irish Church could only reckon confessors and doctors and worthies on her calendar, as well as Saints; but she had no martyrs, canonically recognized as such. Numbers of her children, it is true, had been massacred by the Danes, for worshipping the Redeemer, but these holy persons, though ministering in the faith at the time of their death, had never been publicly proclaimed as martyrs by the Universal Church, nor their names publicly enrolled amongst those whom the faithful were bound to reverence; so it happened that our calendar alone was marked by no red spot, nor could red vestments be worn by any Irish Saints, at least by those whose lives had been spent in their native country; and white, the symbol of peaceful history and bloodless triumph, was all that surrounded them. [Applause]. But, this state of things which was, in reality, the greatest glory of the Irish Church, did not please the taste of Giraldus Cambrensis, or Gerald Barry, a Welshman, who came to Ireland with Henry the Second, and afterwards published so many calumnies and falsehoods against the country his kinsmen were trying to enslave. One day conversing with Maurice, Archbishop of Cashel, he reproached the Irish Church, by stating that he never knew any in Ireland to have suffered martyrdom for the sake of the Church of Christ, The reply of the Irish Archbishop was sharp, and indeed prophetic: "It is true our nation who are said to be barbarous, rude and even cruel, have always behaved with honor and respect to the clergy, and none have yet been found among them impious enough to lift their hand against the Saints of God. But, there are men now among us who can make us suffer martyrdom, and Ireland, like other nations, shall henceforward have her martyrs." Time, alas! has proved but too clearly how well founded was this prediction; henceforward, the Church of Ireland will have her martyrs—henceforward, the soil will be red with the blood of her children—henceforward will the flame be enkindled and the sword unsheathed. Ireland, indeed, has not only her martyrs, but has become a nation of martyrs; mothers taught their little ones how to die for their creed, and fathers cheered the spirits of their sons even on their way to the scaffold. [Applause.] No doubt religion was not always the pretext for deeds of violence enacted against the Irish Church and the nationality of the people. From the Invasion down to the Reformation, during a period of three hundred years, one common faith was professed by the invaders and the invaded. Yet, as we will see, this served but little to mitigate the animosity which filled the hearts of the English against their Irish enemies; and, during that long period of time, the sword was never sheathed; and war, rapine and murder, desolated our unhappy country. But with the Reformation came a change: the holy name of God was brought to sanction the most unholy cruelties, and men who claimed for themselves freedom of conscience, thought it God's work to slay the men who did not worship at the same altar.

Having said so much, I may now remark that such is our subject this evening. The subject may be a painful one, but that cannot be helped, and, indeed, as Irish Catholics we should glory in the heroism displayed by our fathers, for the preservation of the religion we still cherish—[applause]—and every high-minded Protestant who is a lover of freedom should regard this theme with interest; but, above all, as connected with the struggles of our Church and country this period ought to be the particular study of every Irish Catholic. Let me not be misunderstood; for I have no wish to give pain to any one; for, in these lectures deliverd on behalf of the St. Patrick's Literary Association, my sole desire has been to present to its members, and those who might do me the honor of being present, a few facts from the pages of Irish history concerning her Church, and connected with the nation. [Applause.] My wish has been to instil into your hearts a love of the old land, which, perhaps, many of you have never seen; and to show you also how much Ireland has done for the faith, and how much the faith has done for Ireland; and, pondering these things, it has been my hope that though your eyes may never again rest on the green fields of Erin, still you might cherish her memories in your heart. [Loud applause.] I also wished to point out the causes which led to the manifold difficulties and obstacles which retarded the development of the resources of our country: but I could not do this without considering the different periods of Ireland's history—without shadowing forth, as in a mirror, the dark and bright spots, the lights and shadows of her chief epochs, so that having before us the lessons of the past, they might serve to warn in the present and in the future. If, then, in the execution of this task I have to say hard things, do not attribute them to me, but to the historian; so when I feel obliged to point out the acts of cruelty and persecution which characterized the Norman invaders, it surely will not be believed by any one, that in later days there were not found amongst them, those whose hearts were more Irish than the Irish themselves. And when another part of my subject requires me to speak of the laws which were passed by Irish Protestants against Irish Catholics, I do not wish to wound the feelings of Irish Protestants, for I know that some of the best and noblest of our patriots were such men as Burke, Grattan, Curran, Plunkett and Thomas Davis; and such names will long be cherished in the memory of the land that bore them [Applause.] Times, too, have changed since those events occurred, the races that battled so long ago have since been blended together, and the blood of the Norman and the Milesian now flows in a commingled stream through many a noble Irish heart; since those times men's opinions have undergone a change, and every man can now worship God in his own way without standing in awe of those who differ from him. Thus it is not to excite animosity that I refer to these scenes, but that we may learn wisdom from experience, and while thankful for the prosperity which in our country has succeeded so much suffering, that we may think more warmly and kindly of those who differ from us in faith. In my last lecture I alluded to the effect which the Norman invasion produced on Ireland; and now I may be allowed to say that it would have been well for the country had their conquest been completed in the same manner as in the case of England by William the Conquerer. Ireland would then have been spared those terrible calamities which desolated her soil and her people for over 400 years. The people would have undergone a change in habits and customs, and combining with their Norman invaders would become one great and united kingdom. Willingly would the Irish have submitted to the English monarch had they been allowed to enjoy the protection of the English law. But this did not suit the interest of the great Norman lords of the Pale; but they saw that if the Irish were allowed to enjoy the protection of the laws of England they could not be plundered with impunity. The lords of the Pale also saw that they were in a small minority, and would gradually amalgamate and become one with the natives, so that their vast estates would eventually revert to their old possessors; therefore, for this as well as other reasons, they never wished the Irish to become the subjects and receive the protection of the English King. In fact, Sir John Davys says, "that for the space of 350 years the English law was not administered in Ireland, nor that law extended, though they wished it; and, consequently, as long as the Irish were out of the law every man might kill them, those being enemies who are out of the law of the Crown of England." When the Norman Barons saw they could not reduce the Irish by force of arms, they first sowed dissensions amongst the Irish chieftains, and then deprived them of the power of obtaining justice, and from that day *divide et impera*—"divide and rule"—became the recognized policy of the English in Ireland. The severest laws were promulgated in order to prohibit the English settlers from engaging in trade or commerce with the native Irish. It was high treason to speak the Irish language, wear the Irish dress, or call themselves by Irish names, to become sponsor for an Irish child, to send English children to Irish nurses, to intermarry, to wear flowing locks or the coolin, to sell in the public market to Irish purchasers; nay, even to allow an Irish horse to graze on one's land! (Laughter.) Some of these laws, as you may see, border on the ridiculous, and were it not for the mischievous tendency of which they were the cause might easily afford us matter of amusement. But this was not all; by our English law of the Pale it was decreed that killing an Irishman was no murder—that the only penalty was a fine, which even was not exacted, except the murdered man happened to be attached to the service of the English Crown.

These statements are not exaggerated, for we have it on the unexceptionable testimony of Sir John Davys, the Attorney-General of James the First, and he gives an instance of a trial which took place in Limerick, in the Fourth year of the reign of Edward the Second, in which an Englishman was tried for the murder of an Irishman, and as it happened that the murdered man had been in the service of the English Crown, the verdict of the jury was: "That he should be imprisoned till he had paid five marks, the value of the aforesaid Irishman." [A laugh] An act of this kind proves better than any reasoning what was the state of the native population. Indeed Sir James MacIntosh states that for 400 years the laws of England did not punish the murder of any Irishman as a crime. Can you imagine anything more frightful than the fact of the men who had made such laws coming, as they said, to reform Ireland of the crimes which they said defiled it. It is not easy to go further up the scale of barbarity, yet some worse inflictions were in store for Ireland, and a law was passed by the Legislature of the Pale which has no equal in the records of the most savage nation. In the reign of Edward the First, it was decreed that the violator of female chastity, if his victim were proved to be an Irishwoman, was not to be punished. [A voice—"Bad luck to them."] Two Normans were indited for an offence of this description against Margery O'Rourk, but, as their victim was an Irishwoman, they were acquitted. [Hisses.] I shall make no comment on such a fact, but will simply observe that it can excite no surprise in any one who reads our history, that the Irish should have endeavored, by repeated insurrections, to rid themselves of those with whom neither man's life nor woman's modesty was safe, and that in a country where female chastity has always been looked upon as the chiefest of all virtues. It is easy to imagine in such a state of things that the Irish Church was not very prosperous. The same divisions as existed in the state were also observable in the Church. Under the influence of the English Cabinet a system of reparation was established between the races in ecclesiastical matters, and the very spirit of Catholicity was forgotten in the hatred cherished against men of Irish origin. In several monasteries in Ireland, erected by Englishmen, there were no Irish brothers, and in the synod held at Kilkenny, would not admit any one but a native of England, dreading the penalty of disobeying the King's orders; little need we wonder when reading such a decree that men animated with such sentiments were well prepared for the Reformation, for they had given up the spirit of their religion, and required but little to make them abandon the letter of it, too. Other evils grew up in the Irish Church, or at least in that part of it, subjected to the English sway. It was no unusual thing to find the English prelate of an Irish see discharging both secular and spiritual duties. We find them at the head of Cabinet councils, as lords justices, at the head of armies, and in the execution of other duties which Irishmen were not very much accustomed to see fulfilled by their own prelates.

Such is a brief statement of the affairs of the Irish Church from the English invasion down to the time of the Reformation. How fallen from the proud eminence she once occupied! Where are the schools where strangers and natives contended in holy rivalry for the palm of sanctity and learning? Nearly all of them have disappeared, and the few which remain are destined for the uses of the invader. From the thirteenth century downwards the Irish schools which contributed so much to the glory of the country were scarcely spoken of. True, Armagh preserved its existence for a time, but it declined also under the influence of a foreign power, and the Irish student was forced to seek in a foreign land that culture of which he had been so unjustly deprived at home. There is no doubt that many of these Anglican prelates were distinguished alike by their talents and sanctity, but still their influence was only local and confined to some particular portion of the island, and seldom extending to the native population. We have no account of what our prelates did, for as it was a crime to learn the Irish language, the English historians, who alone give us information concerning our country, were unable to say what our prelates had performed; and our own annalists, in their meagre way, give us their names only, and inform us that at such a time they were born and at such a time they died. It was rather the misfortune of those English prelates that they did not do more for our country; but their authority, too, was restricted by legal machinery, their words and actions were closely watched by the myrmidons and spies of Dublin Castle, who, had those prelates shown any favor to the Irish people, would, at once, have accused them of disaffection. However, let the cause be what it will, it is certain that Education did not prosper in Ireland after the English entered the country; nor was the Irish Church more prosperous during this period; indeed, the names of a few Irish scholars of note are to be found, but nearly all of them flourished in foreign countries. The principal are Peter Hilernicus, who, in 1240, taught philosophy in a school at Naples, having, as a pupil, one who was afterwards known to the world as Thomas Aquinas. Then we have Thomas Palmer, of Kildare, who was also celebrated as a teacher of philosophy; and next, we have the greatest scholar Ireland contributed that time, John Dun Scotus. An anecdote is related of this great scholar and divine, that as he was preaching one day a stranger happened to be present, and not knowing that he was listening to the greatest metaphysician and most subtle disputant of his time, exclaimed, in admiration and astonishment, that he was listening either to an angel, a devil, or John Dun Scotus. [Applause and laughter.]

From the time of the English invasion the Irish Church had never been very flourishing, but a period was now at hand in which she must put forth all her energies. A period was approaching when the blast of persecution was to enkindle the fire which had hitherto been smoldering. Still the Irish Church was not dead, but sleeping, and when the tocsin summoned her to the struggle, she displayed an energy and an unshaken faith which filled with admiration the surrounding nations. The Reformation was the origin and cause of this new commotion. Till that time one feeling seemed to animate the English—a combined feeling of enmity and hatred against the native population; and to this we may attribute all the strife and all the struggles which wasted our unhappy country. But now another new source of discord arose, and to the hatred of the oppressor was added the hatred of the national faith. These two passions, then, combined to produce the extinction of the Irish race and creed; and we may easily imagine that hard and bitter as was the fate of Ireland under Catholic England, her sufferings will be multiplied a hundred fold when that same England embraces the Protestant faith. I shall not enter here upon the subject of the Reformation, for it would lead us too far from the consideration of the Irish Church; and you all know how the German as well as the English Reformation commenced. In England the people changed their faith with Henry the VIIIth; then with Edward the VIth its forms were altered: they adopted the Catholic faith in the time of Mary, and the Protestant faith again in the time of Elizabeth. [Laughter.] What, then, becomes of the boast, of the constant cry, as directed by the English against the slavishness to be found, according to them, in Catholic countries, when this very nation themselves changed their religion four times in less than fifty years? And what says a Protestant historian of the Reformation in England? In the Edinburgh *Review*, in criticizing "Hallam's Constitutional History," he says: "That the Reformation in England sprang from brutal passion, and was endorsed by selfish policy, and displayed but little of what in other countries had been unflinching devotion, boldness of speech, and singleness of age." Can anything better show that such a system was not from God? Yet this was the Reformation which England wished to force upon our country, and against which the Irish Church struggled so long, and, thank God, so successfully. It was once said by a particular writer that the Irish people opposed the Reformation from the feeling of hatred with which they regarded the English. But any one who has read history attentively will see that, in all the annals of the human race, there is no other example of any nation which, through so many generations, held on to their faith with such unbroken constancy, amidst such unparalleled wrongs and outrages. We all know that hatred is not the only passion which can enter into man's heart. There are others equally strong and exciting, and if we were to leave God's grace out of the question, and consider the matter in a human point of view, we may see that Ireland opposed the progress of the Reformation not merely through her hatred of the English.

The Irish in those times knew what was meant by domestic attachment, they knew and felt what it was to cherish a love of country, they were aware of the advantages they would receive by adopting the Reformation, but still nothing could move them to do so. And we may rest assured that it was no human motive nor human feeling which kept them true to their ancient creed; no, it was the grace of the Most High, it was the spirit of St. Patrick which, in the early day, filled the land with the light of the Gospel and now protected it. Yes, it was his spirit which animated the breast of our Catholic forefathers, and we trust that spirit will ever be transmitted to the latest descendants of the Irish race, to be prized as our distinctive glory, to be valued above all that the world can give or take away, and we pray that it may be so deeply impressed on our hearts that neither length of time nor length of distance shall ever be able to diminish its strength or cool its ardor. [Loud applause.] The principal agent in carrying out the views of the Reformation was George Brown, Archbishop of Dublin, the first prelate in our country who embraced the Protestant religion. But his energies were contracted by Primate Dowlan, and Brown, in a letter to the King, says: "The common people of this country are most zealous in their blindness, more so than the saints and martyrs in the beginning of the Gospel." This was during the time of Edward the VIth. In this reign few were put to death for their faith, but the religious houses were abolished and their property divided amongst the principal nobles. About 600 religious houses were, by the royal proclamation, ordered to be destroyed. In the reign of this Edward, various measures were introduced into Ireland, among others a summons was sent to the Irish bishops, ordering them to repair to Dublin to take the oath of the King's supremacy. Only three obeyed—the Archbishop of Cashel, the Bishop of Meath, and the Bishop of Limerick. But when the former returned to his see he was forced to go to England; thus you see that Tipperary was a bad place for apostates. In carrying out the orders of England, her soldiers spared neither monastery nor church. Trim was ruined and Clonmacnoise destroyed, and it seemed as if the Danes had again descended on the country. England then tried to destroy the Irish chieftains, for she felt there could be no hope for Protestantism so long as the bonds of Irish nationality remained unsevered. For that purpose everything was done to goad them to rebellion; their faith was proscribed, themselves exposed to continued insult, and at last human nature could endure it no longer—

"Where is the slave so lowly,
Condemned to chains unholy,
Who, could he burst,
His bonds at first,
Would pine beneath them slowly."

The first chieftain driven into insurrection was the great Earl of Desmond, descended from one of the invaders, but the family of the Geraldines had become more Irish than the Irish themselves. This Earl had been guilty of three crimes—he had married an Irish wife—[a laugh]—he had given shelter to a Catholic bishop—he possessed immense estates, and that was worst of all. In vain he offered to submit to her Majesty—in vain he implored her clemency—his enemies were determined to have his property. It would be too painful to go into the details that followed. Holingshed and Spencer sufficiently describe its horrors. Munster was desolated and almost depopulated. Desmond lost his estates, and the men who received them had no recommendation except their hatred to the Catholic religion. The eloquent lecturer next proceeded to comment upon the causes which led to the rebellion of Hugh O'Neill and Hugh O'Donnell.

He glanced at the changes of the war, and quoted from the "Life of Hugh O'Neill" to show the misery which entered Ulster with the army of Mount Joy; and concluded his sketch of this rebellion by remarking that 585,000 acres of arable land were taken at the close of the war from the original owners, and conferred upon men sworn to uphold the Protestant Ascendency. The spirit of Irish nationality now seemed broken for ever; but, like the oak of the forest, which, though riven by the lightning, and shattered by the thunder, still keeps its roots deeply embedded in its native soil, so did the Catholic religion, in those times of persecution, entwine itself round the heart of the Irish nation, and became enshrined in the affections of the people of the suffering country.

"The darker our fortune, the brighter our pure love burned,
Till shame into glory, till fear into zeal was turned,
Oh! Slave as I was, in thy arms my spirit felt free,
And blessed e'en the sorrows that made me more dear to thee"

[Applause]. After the war with Desmond, and even before the war with O'Neill was begun, several martyrs were put to death. Dermod O'Hurley, Archbishop of Cashel, was arrested and imprisoned in Dublin, in 1582. For a year the Protestant Bishop could not make him forsake his faith. He was then brought to St. Stephen's Green, there tied to a tree, his legs placed in boots which were filled with oil and smeared with combustible materials, fire was then set to the whole, but soon extinguished, lest death might suddenly supervene, and in this torture he remained for four days, till at length he expired. [Sensation.] Patrick O'Healey, Archbishop of Mayo, was also put to death; and Archbishow Creagh was arrested in Ireland, conveyed to London, and there poisoned. The reverend lecturer went on to comment upon the cruelties inflicted upon Ireland by Strafford, in the time of Charles the First, and glanced at the causes which led to the insurrection of 1641, saying he would not refer at length to the latter event, as it was in the course of illustration by that accomplished lady, the author of the "Confederate Chieftains." Much as the Irish in America were indebted to this amiable lady for her previous works, they must be greatly indebted to her for this, and he trusted she would long be spared among us to instil into the rising generation that deep, heartfelt love for her faith and country which she herself has so truthfully exhibited.

He next proceeded to give a few incidents connected with the invasion and atrocities of Cromwell, who, after the massacres of Drogheda and Wexford, caused 40,000 men to be expatriated; sold 6,000 girls as slaves; in fact, either banished or put to death 100,000 of the inhabitants at a period when the entire population of the country was only a million. In 1646, there were 26 prelates in Ireland; only 3 were allowed to remain in the country, and the rest were either put to death or banished. Other religious orders of Ireland contributed to the list of martyrs. The Irish Church seemed at length wiped out from the face of the Island. The faithful had been banished or been slaughtered; Bishops had been slain or were living in exile; Priests were flying from cave to cave; and the Chapels, where once they had broken the Bread of Life, were in ruins. Such was the heartrending prospect in the year 1669, yet, in that period of desolation and horror, Oliver Plunkett arrived to fulfil the office of Primate of all Ireland. I will not enter further upon his history to-night, but if you will permit me this night week, I shall proceed to review the history of the Irish Church and Penal Laws from his time to the period of Catholic Emancipation, in 1829. A

subject such as this is calculated to fill our minds with pride at the conduct of our ancestors. Notwithstanding all the persecutions they endured, they still adhered to their own pure creed, and in this fact we feel a holy gratification when we consider that, notwithstanding all the persecution they endured, they never thought to retaliate upon their enemies when they had them in their power. [Applause.] At three different times the Irish Catholics had the power to persecute the Protestants, and on none of those occasions did they ever manifest the slightest inclination to do so. The first time was in the reign of Queen Mary, when a number of English Protestants fled to Ireland to escape the sufferings of Smithfield; they were welcomed by the Corporation of Dublin, and seventy-two houses were placed at their disposal at the expense of the city. In 1642, when the Supreme Council sat at Kilkenny, and when three-fourths of the Island were in possession of the Catholics, decrees were passed forbidding, under pain of excommunication, injury to Proiestant life or property.

The last period was in 1685, when the Duke of Tyrconnell was Lord Lieutenant of Ireland, for James the Second. Not one Protestant was molested by any Irish Catholic. Notwithstanding all they had suffered in centuries gone by, they had not forgotten that they were Christians, and that it was their duty to forgive those who had so cruelly treated them. They would not persecute. No. Persecution was not a plant of Irish growth; it was brought to Ireland by the foreigner, by whom it was nurtured. The Irish Catholics clinging to their religion could still respect those who differed from them in faith. If this spirit had actuated those opposed to them the community would be better, more united, more happy, more prosperous. [Applause.] Persecuted, though never persecuting, our country will be more dear to us than before. Her name will awaken more tender feelings, and will make our hearts throb with deeper emotion than if she had known nothing else than continued prosperity.

It is the desire of every Irish heart to see our country take her rightful position amongst the nations, but we could never love her so warmly or so dearly if she had never known suffering or experienced persecution—

No; thy chains as they rankle, thy blood as it runs,
But make thee more painfully dear to thy sons;
Whose hearts like the young of the desert bird's nest,
Drink love in each life-drop that flows in thy breast.

[Loud applause.]

SMITH O'BRIEN IN TORONTO, C. W

[*From the Canadian Freeman, Toronto, May 6.*]

The numerous friends in Toronto of the distinguished patroit and true Irishman—William Smith O'Brien—have been gratified by the accomplishment of his long expected visit to the metropolis of Canada. Mr. O'Brien entered Canada on the 29th April, from Detroit, and travelled over the Great Western line of Railway to Suspension Bridge. An address was presented to him at London, as he passed through that city. At Niagara Falls bonfires blazed on both the American and Canadian banks of the river, the booming of cannon, and the cheers of a large multitude proclaimed his arrival and the rejoicing of his numerous friends.

It was the desire of those who were acquainted with Mr. O'Brien's retiring character, to have his arrival as little known as possible, in order that he might be spared the repetition of the scenes above referred to. It became known, however, that he had left Niagara by the Zimmerman, and several hundreds assembled on Brown's Wharf long before the arrival of that steamer. A deputation consisting of Alderman O'Donohoe, J. G. Moylan and M. Murphy, Esqrs., in the absence of Dr. Lawlor, received Mr. O'Brien on board and conducted him to the Rossin House, where he remained during his stay in Toronto. A vast concourse of persons assembled on York and King streets, in front of the hotel, in anticipation of hearing an address from the patriot. Their hopes were frustrated, as Mr. O'Brien felt much fatigued, and fixed upon Wednesday evening for receiving addresses from the national associations and replying thereto.

When the large concourse of people had scattered, Mr. O'Brien, accompanied by Messrs. Lawlor, O'Donohoe and Moylan, visited the Parliament buildings, being very anxious to obtain, from personal observation, an adequate notion of Colonial Parliamentary proceedings. Through the courtesy of Mr. Mattice, Mr. O'Brien obtained a chair in the Legislative Council in front of the Bar. A very interesting debate was at the time going on.

Our distinguished visitor had not long taken his position before the Bar, when his old friend and schoolmate Doctor Adamson—Chief Librarian—made him out, and introduced him to the floor of the Council. He was there presented to many of the leading members of the Cabinet.

At half-past seven the Hon. J. Sanfield Macdonald conducted Mr. O'Brien to one of the benches on the right of the Speaker of the Lower House. The Hon. Mr. Alleyn, Hon. Mr. Foley, Hon. Mr. Brown and other gentlemen paid their respects to him during the night. We have also learned with great pleasure that the Premier, the Hon. Mr. Cartier, and Attorney-General Macdonald exchanged with Mr. O'Brien friendly greetings, and treated him with marked courtesy. Mr. Speaker was also very cordial and polite.

As the appointed hour approached for presenting the address of the St. Patrick's Association, and other similar expressions of welcome and friendly greeting, large crowds began to assemble in front of the Rossin House, on King and York streets. At half-past seven—the hour fixed upon—Mr. Moylan introduced the delegation of the St. Patrick's Association, composed of Messrs. Halley, McCloskey, M. Doyle, Bondidier, and O'Beirne, to Mr. O'Brien, and then proceeded to the steps of the hotel, on York street, around which a vast concourse had assembled. The patriot exile, upon making his appearance, was greeted with repeated enthusiastic cheers. When order was restored, the President of the St. Patrick's Association, James G. Moylan, Esq., advanced and spoke at some length. Loud cheers followed the conclusion of his remarks, and at their termination addresses were presented and read by Mr. O'Neill of the *Mirror*, and by Mr. Michael Murphy, Esq, the latter being on behalf of the the Hibernian Benevolent Society of the city of Toronto. An address was likewise presented on the part of the Irishmen of Hamilton. The address was signed by the Mayor, Alderman Devany, and a large number of the citizens of Hamilton.

Mr. O'Brien on coming forward was loudly applauded. He said: Mr. President and gentlemen—The gentlemen who composed the addresses which have been presented in your name, interpreted rightly my feelings when they said I have been anxious to travel through North America with as little ostentation as possible. I am not quite sure whether I should have landed at all on the shores of America, if I had imagined that I should have been met everywhere by large masses of my fellow-countrymen, because I believe you know me well enough, although many of you have never seen my face before; be sure, that, except where a public object is to be obtained, I would rather not speak about myself at all. At the same time I must frankly confess to you that since it has been my lot to witness such spontaneous manifestations of feeling in my behalf, as those which greeted me here to night—I cannot regret the exhibition of those feelings, because they assure me that those who offer this homage still continue to entertain towards that country to which you and I are so deeply attached, warm, active and ever-living sympathies. When I was in the United States of America, I was told, in addressing the many crowds that met me there, to say when I returned home, that it was not only from my own countrymen, but also from the citizens of the United States, that I received, whether individually or collectively, manifestations of sympathy towards my country—sympathy for its wrongs, sympathy for its wants, sympathy for its hopes. And so it is with the inhabitants of Canada; many who were not born in Ireland entertain the like sympathies for my country. Nor, gentlemen, am I disposed to regret that the Irish people of this city have had some opportunity of showing that they are not altogether insensible, not altogether careless, not altogether indifferent about the exertions of those who spend their lives in endeavoring to serve them. It is true I have not been fortunate—as fortunate as I could wish—in my efforts to serve Ireland, but at all events, though success has been denied in some respects to those efforts, I will at least say that the whole of my life, from the time that I emerged from boyhood, has been earnestly, conscientiously, and devotedly given to the interests of my native land. Now, gentlemen, I have just come from having completed a very long journey through the United States. I may say, therefore, with some confidence, that I know what the sentiment of the inhabitants is. I am now in a different country, under a different empire, but I cannot say I am equally authorized to speak with respect to the sentiments of the population of Canada, but at least, hitherto, I have had no reason to suppose that there are any unfriendly feelings towards me in this country. It is now about thirty years ago since, as a public man, and at a time when emigration was anything but popular in Ireland, I was an advocate for emigration to Canada. I advocated emigration to Canada not, as God knows, because I was desirous to loose from the soil of Ireland any portion of my countrymen; but because I was desirous that those who could not obtain in their country a livelihood, such as is capable of sustaining man in a position worthy of the dignity of manhood, should, for a time at least, if not for his posterity, at least for himself, go to some country in which he might acquire for himself pecuniary independence. The opinion which I always held, and still hold, is that any man who can live in Ireland should not, ought not, to leave her. He should not quit his country; let him remain in the old land; let him remain on the old soil in which his fathers were buried, and on which his own lot is placed. But on the other hand, if men are to be slaves, if men are to be beggars, I say that it is for their interest, and it is my duty to tell them so, to emigrate to Canada, Australia or the United States, or to whatever portion of the world offers to them a suitable arena for their exertions, or free scope for their labors. Now with respect to Canada, I am not enabled to speak, because I have not had much opportunity of observing the condition of my countrymen in this colony; but with respect to the United States I was assured by individuals—by masses I may say—that every industrious man who goes there with a determination to amend his condition and to uphold the character of his country by his own good conduct, is enabled to secure independence for himself and for his children. And I have myself met with many hundreds who went to the United States with nothing but a spade in their hands, and who are now in possession of large fortunes. I trust and believe the same is the case in Canada, and if I shall find upon further enquiry that it is so, then I shall not regret the part I have taken in encouraging my fellow-countrymen to emigrate to this region. This sentiment has also been strongly confirmed in my mind by the feeling that this colony is no longer governed by a minister sitting in Downing street, London. If, my friends, in endeavoring to escape from what you considered misgovernment at home, you were to exchange that for misgovernment here, I should then urge you to leave this country as soon as possible. But I am happy to say that since the principle of Responsible Government has been established in this country, so far as I have been able to learn, the people have enjoyed the right of self-government as much as any people in the world. If, therefore, affairs be not conducted in a wise manner, and with satisfaction to the people, they have no longer any one to reproach but themselves. You have now in this country that self-government for which I was contending in Ireland. I find my efforts to address you are not likely to be very successful, inasmuch as the pressure of the crowd is so great; but I cannot conclude what I have to say without taking this opportunity of thanking the Canadian public for the interest which was felt in our lot when I and my brethren were in Van Dieman's Land suffering the penalty for having endeavored to liberate our country. The sentiments which were expressed by the people of the Province in the Legislature of this country, as well as by the Irish people, have left upon my mind indelible sentiments of gratitude. (Mr. O'Brien was here interrupted by a band of musicians, accompanying a deputation.) He said—As circumstances appear to conspire to prevent my being heard, and as the music is much sweeter than my voice—(no, no)—I wish you all, individually and collectively, a good night. I thank you for this demonstration of respect and affection towards me, and assure you that those feelings are reciprocated. Before you separate, I hope you will give three cheers for the old country, and as many cheers as you like for yourselves and Toronto. (Great applause followed the conclusion of the speech. It was with great difficulty Mr. O'Brien succeeded in getting into the hotel, such was the pressure of the crowd.)

The band of music then struck up, and from the opposite side of the street rockets and other fireworks were let off.

Mr. McGee, M.P.P., then made his appearance on the balcony, and was received with loud cheering and waving of hats. He said—Gentlemen, I am requested by the illustrious person whom you have come here to honor, and I to honor in common with you, to say that, having gone over within the last few months between seven and eight thousand miles of country, he is at this moment weak in body, and that he has come here to seek for health and find rest; but the warm hearts of his countrymen will not always give him that repose which his health, long enfeebled by many privations, eminently needs. Gentlemen, while I make the request on his part, and in the same spirit of cordiality and union which brought you before this hotel, that you will return again to your several homes peaceably and quietly, I will say on my one part, and on behalf of the Irish portion of the citizens of Toronto—indeed, on behalf of the Irish portion of the inhabitants of Canada—that we do feel much gratification at the courtesies which have been shown, by men of all callings and creeds, to our illustrious visitor and fellow-countryman. I am proud to say that these attentions have not come alone from men of his own nationality or from men of the religion of the majority of that nationality, but from people of all origins and denominations. He has been the guest of that excellent and accomplished man, the Chaplain of the Upper House of our Legislature; and though I have not often the pleasure of agreeing with the Premier, yet I must cheerfully bear my testimony to the kindness extended last night, during my unavoidable absence, by Mr. Cartier to Mr. William Smith O'Brien. Gentlemen of all parties in our Legislature, representatives of all classes in the country, leaders of the Opposition and leaders in the Ministry, have been alike hospitable to the representative of the hospitable race which once had also its Halls of Legislature, and which yet will again have its Halls of Legislature. Gentlemen, our guest inherits an illustrious name, rich with the accumulated historic glories of nearly 2000 years—the land upon which he looks every day, when he looks from the windows of his own home, has been the land of his ancestors since a period coeval with the Christian era; and while the Shannon pours its rich stream through Irish valleys, the glorious name he bears will never cease to thrill through Irish hearts. It is a heavy burden for unworthy shoulders to bear an illustrious name, but he has borne it nobly, and has every day of his life contributed his share to the increasing stream of honor which surrounds and always has surrounded the noble house of O'Brien. His name is known throughout the earth, as one of those names which are synonymous with patriotism and heartfelt devotion to the best interests of the people. Let us leave him, then, to the rest which he needs before he departs on the journey which early in the morning, I am sorry to say, he feels compelled to continue in order to fulfil other engagements which cannot be postponed. Let us leave him to his rest with the benediction of a grateful people who never may see their fatherland again, but who never can cease to remember, who never can cease to honor, any man who has risked anything, who has lost anything, who has suffered anything, for the benefit and behoof of our native land. Gentlemen, I bid you good night. You really must excuse me, if, at the end of one of the periodical seasons during which we are engaged in making ourselves heard, I feel myself both in mind and body a little the worse for wear, and unable to address you as I would desire. There are many thoughts which occur to my mind—there are many things which might be said, which could be said, and which ought to be said, but the open street is not the place in which to keep you, nor is this the time to detain you. I have, therefore, again simply to repeat the request of our guest, that in the same feeling of friendship and good-will which actuated you in coming here, you will return to your homes. By so doing you will establish one more moral triumph for the character of the Irish inhabitants of the city of Toronto, that while willing to give and willing to take, forbearing and just, with the people of other nationalities and other denominations, they are friends of peace and lovers of order, and that they can unite the warmest enthusiasm and the highest patriotism with the humblest deference for, and obedience to the law. (Cheers.) (Mr. McGee again wished his hearers a good night, and retired amidst the greatest demonstrations of good-will.)

Mr. O'Brien took his departure in the early train for Kingston, *en route* for Ottawa, Montreal, and Quebec. He appeared in excellent health and spirits, and expressed himself highly pleased with his visit to Toronto. Mr. O'Brien carries with him the fervent blessings and cordial good wishes of the hundreds of thousands of his countrymen in Canada, to whom he has endeared himself by his love, services, and sufferings for our common Fatherland.

CATHOLIC INTELLIGENCE.

Domestic.

Visiting Bishops.—Last week Baltimore was favored with the presence of two distinguished prelates, the Right Rev. Dr. Barry, Bishop of Savannah, and the Right Rev. Bishop Verot, of Florida. Bishop Barry will return to his diocese by the New York route; and we sincerely hope that the bracing northern air may contribute to the perfect restoration of his health, which has been somewhat impaired under the pressure of his many and weighty duties. Bishop Verot appeared last Sunday in the Cathedral pulpit and delivered an excellent sermon. His old friends were delighted at seeing him once more amongst them, and they availed themselves of the occasion to manifest their sincere regard. He will speedily set sail for Europe, in the hope that he may there succeed in procuring aid for his portion of the Church, where the harvest is ripening, but there are few laborers to gather it in.—*Mirror.*

Confirmation.—On Sunday morning, May 8th, the Most Rev. Archbishop Kenrick confirmed ninety-six persons in St. Patrick's Church, Baltimore; sixty-four of this number, under the instruction of their zealous pastor, Father Dolan, made their first communion on the same occasion. At High Mass the Archbishop preached an appropriate sermon.—*Ibid.*

The Indians of Michigan.—We are permitted, says the Louisville *Guardian*, by the Rt. Rev. Bishop, to publish a letter which he lately received from an Indian Chief residing in Michigan, who was twenty-five years ago his fellow-student in the College of the Propaganda, Rome. The letter, though evidently not intended for publication, is well written, edifying in its details, and particularly interesting on account of the quarter whence it comes. He proves how beneficial has been the influence of the Catholic Church on the wild men of the forest. The Church is the only real civilizer.

Confirmation.—Rt. Rev. Bishop Bayley will administer the Sacrament of Confirmation in St. Mary's Church, Gloucester City, N. J., on Sunday, the 22d inst. And at 3 o'clock in the afternoon there will be a lecture delivered in the same Church for the benefit of St. Mary's school, by the Rt. Rev. Bishop, preceded by the blessing of a bell for the new school-house.

Confirmation at St. John's.—On the afternoon of Easter Sunday, the Right Rev. Bishop of Louisville administered the rite of Confirmation to 104 persons in St. John's Church, nineteen of whom were from the St. Vincent's Orphan Asylum. At the early Mass of the same day, there were fifty first communicants.—*Guardian.*

At 7 o'clock Mass on Sunday morning, 1st inst., 203 persons were confirmed in St. Joseph's Church, Philadelphia, by the Right Rev. Bishop Wood, among whom were several converts. In the evening, there was a procession and a celebration of the Blessed Virgin's Sodality. From 500 to 600 members united in the pious exercises. A practical sermon was delivered by Rev. M. M. Hallinan.—*Herald and Visitor.*

On Tuesday morning, May 3d, two Sisters of the Visitation Convent, on Cass avenue, St. Louis, made their solemn profession. The names of the Sisters professed were Sister Mary Victoria (Miss Brann), and Sister Mary Simplicia. The Rev. T. Burke, of St. Vincent's Church, Spiritual Father, received the profession, and the Rev. P. J. Ryan, of the Cathedral, preached.

There were, says the Cincinnati *Catholic Telegraph* of the 7th inst., one thousand and thirty-one communicants at the early Masses in the Cathedral on Easter Sunday morning. The offices of the Holy Week were performed with more than usual solemnity, impressiveness and edification. In all the churches in the city, the number of communicants was also very large.

Pauperism is a word unknown to any Catholic language. It is an invention of English civilization where charity has failed, and self-interest has created the necessity of compulsory alms. Yet in Catholic countries no one dies of hunger.

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ANSWERS TO CORRESPONDENTS.

A NEW YORK TEACHER.—The expression in our answer to our correspondent, "Notes," in our last week's number, was, as you have properly considered, a *lapsus calami*. We were made to say "entirely" where we intended to say "generally." We noticed the mistake when the paper was printed, and it was too late to correct it. The substitution of terms was so palpable, however, that we would have thought it an insult to the intelligence of our readers to point it out, or allude to it, were it not for your letter.

SUBSCRIBER, Greenwood, N. Y.—An account of the occurrence was published in the TABLET at the time.

NEW YORK TABLET.

NEW YORK, SATURDAY, MAY 21, 1859.

ABOUT THE WAR.

THE news received from Europe during the last few days is a mass of rumors and unauthenticated statements proceeding from rather suspicious sources. For instance, we have despatches from the Sardinian Capital informing us of intended measures on the part of the Vienna Cabinet, and from the Emperor Napoleon's good city of Paris relating to the crossing of the Ticino, and the entrance into Piedmont of an Austrian army. The existence of a treaty between France and Russia is stated and denied. No great faith can be placed on these statements as yet; we will probably have to wait for the regular weekly steamer to confirm or contradict them.

The statement that the Austrians had crossed the Ticino was not generally believed in England. The news by the *Adelaide* which left Galway some hours later than the *Persia* left Liverpool is exceedingly contradictory. It first announces that the Ticino had been crossed by 120,000 Austrians, and then that Austria had accepted an offer of English mediation and postponed the declaration of war. The "latest news" by the same steamer declares that the passage of the Ticino by the Austrians was prematurely announced. It had been ordered but was afterwards countermanded. Lastly, under the date of Paris, 30th of April, is an announcement that they *did* pass that river. As the immortal Toodles says in the play: "Then they did; and then they didn't; and then again they did; and then again they didn't."

The London *Times* writes of a Franco-Russian Treaty as if it were an accomplished document. It even publishes what purports to be the clauses of that agreement. But the *Daily News* and the Paris *Constitutionnel*, a semi-official organ of the French Government, positively deny the existence of any such treaty. As we are thus in the midst of such a chaos of rumors, affirmations and negations, sensible people have nothing to do but to wait for further intelligence, and leave those bellicose journalists who seem to delight in the prospective butchery of thousands of their fellow-creatures, and all the sin, sorrow and suffering of a war, to revel in the anticipated pleasure of digesting accounts of "bloody battles," "heaps of slain," and "mountains of wounded," with their morning meal, at the pleasant distance of thousands of miles from the remotest chance of being hit by a spent bullet.

Napoleon III. is the arbiter of war or peace. If, as some assert, instead of following out the original course which he announced as his chosen path, he is merely ambitious to become a reduced copy of his uncle, to really merit the sobriquet of Napoleon le Petit, to follow out what are called the Idees Napoleoniennes; if a few years of power and success have intoxicated him to such a point that he can no longer see History pointing to the uncle pilloried on the rock of St. Helena, then, indeed, there will be war and he will walk to his doom, leaving his downward path covered with the blood of French Youth and Valor. The hope of peace is now, it would seem, in his fears rather than in his wisdom. The English alliance is dead and buried; the ponderous gravestone of English interest covers its tomb. And rising up from its grave, in vague and misty form as yet, like the successors of Macbeth, appears an Anglo-Austrian Coalition, foreshadowed by the remarks of the British Ministry in Parliament. This apparition may strike more terror to the Imperial heart than all the armed hosts of Austria. England has a weapon which neither Russia, nor France, nor the Sardinian jackal can equal: money.

Certain journals paint in glowing colors the vast material advantages which will flow to us from the commencement and continuation of this war which they now look upon as inevitable. We fear considerable deception is in store for those who believe in the fidelity of their pictures to truth. If a war should take place, we imagine, the monopolists alone would be benefitted by it: it would bring the poor man but a dearer loaf and make meat scarcer on his table. Others again gloat over the fact that when all the European nations, including England, are at war among themselves, we can scourge the poor little Central and South American Republics into compliance with any demands we may see fit to make, and steal Cuba without fear of being whipped for it. If this be not the concentrated essence of sublimated cowardice and meanness we don't know what is.

Some of our Irish fellow-citizens who have but one idea—hatred of England, are peculiarly gratified by the present belligerent aspect of European affairs. Their vivid imagination already sees Napoleon III. accomplishing what his uncle failed in attempting—the invasion of England. We consider that their hate far outstrips their good sense or their discretion. To wish for an invasion of England by Russian hordes and French cuirassiers is very like pining for an opportunity of cutting off your nose to spite your face. The Cossacks would not wait to learn whether his charger's hoof was placed upon an English or an Irish neck. The Zouave knows no difference between English and Irish. To him they are both *des Anglais*. Irishmen who wish for such a consummation must have no loved friends in the Old Land, or their affections, like their reason, are swallowed up in their hatred. For the credit of the nation whence they came, we may say that they are as few as they are unreasoning and uninfluential. Bad as Queen Victoria's government is, it is better adapted for Ireland than that of his Majesty Napoleon III. The Irish have to-day, at least, the right of protesting against the wrongs and injustice of England towards them; their fiery denunciations or eloquent appeals would be listened to for a very short time under the French ruler. That prolific publicist, Dr. Cahill, would have to stop his letters, and protest and expostulation or complaint would be promptly answered and finally disposed of by Chassours and Minie rifles.

While waiting for decisive news, let us hope—even though we may be hoping against hope—that something may occur to prevent mad Ambition from insisting upon its libation of blood, and that the rich and lovely garden of Europe may not be devastated and ensanguined by the struggles of hostile armies.

ANNIVERSARY ANTICS.

THE second week of May comes but once a year and all sensible people in our city are rejoiced at the fact. Not that they have any prejudices against that particular period of the year, *per se*, but on account of the visitors it brings them. Rain, constant as it is at that season, may give us a respite, as at present, but rain or shine, the various members of the large family of Fanaticism, with Infidelity, Calumny, Servility, Hypocrisy and all the *et ceteras*, are sure to stalk in among us with the second week in May, and make every afternoon and evening hideous with blasphemous and calumnious shriekings.

That highly Christian Association, the Tract Society, which hesitates to declare that to be a sin which the law of the land brands as piracy, favored us with meetings which one would imagine were held by gentlemen whose strokes originate from the shoulder, disguised in the white neckerchief of divines and the sables of eminent lawyers. The Anti-Church-Anti-Slavery Society, belabored the Church Anti-Slavery Society, annihilated Chever, the ex-Puritan, and demolished Beecher of the Holy Rifles. The females of uncertain ages and doubtful charms who are out of sorts with nature for having encased a feminine entity in a semi-masculine envelope, also held some edifying *seances*, which gave Young America a better opportunity of showing what the Public Schools taught him, than would any public exhibitions of those institutions specially designed to that end. Pease, Barlow & Co., appeared on the stage of the Academy of Music and acted well their parts. They made no allusion to any cases of kidnapping, however. The rivals in trade of Pease, Barlow & Co.: the Ladies M. E. Five Point Mission, held an anniversary meeting, but made no allusion to the cases of abandonment of children by their agents, of which we gave an account in a former number. Our neuralgic fellow-citizen, Mr. Van Meter, illuminated the gathering by his absence. According to the report, everything was in an exceedingly satisfactory condition, except the treasury, which is not in a healthy state, but whether that condition is the result of want of nourishment or neuralgic affection was not stated.

The multifarious proselyting societies all held their yearly saturnalia. The Catholic religion was, of course, abused to the full extent of each speaker's vocabulary of vituperation, and falsehoods were uttered for which, if "white chokers" had any sense of truth and justice, they would have endeavored to merit their name by choking the speakers. Bible and Missionary Societies showed the proficiency of their officers in the compound addition and multiplication of artificial numbers (not logarithms). The Colporteur, that terror of unprotected females, and of families, during the business hours of their male members, was eulogized. Whole regiments of converts were marshalled (on paper); the number of "persons spoken to" the tracts distributed (with the exception of those disseminated by the rag trader), stated and declared very satisfactory. But they all wanted more money: the opportunities of laying it out to good advantage were so extensive. This want is not surprising when we reflect that one society spent $17,000 in collecting and employing $19,000, so that less than a ninth of the money with which fools parted so willingly was employed in embracing the opportunities.

The results in Ireland were quite astounding, (still on paper of course,) and none the less miraculous in all the various countries favored with the attention of the proselytizers. But what they had accomplished was nothing to what they would do if they only had money enough. Like the peripatetic acrobat they appealed to the crowd for another penny all round, and up would go the donkey. A Reverend gentleman spoke highly of the success of the Chinese Missions, notwithstanding the contrary assertions of G., Bishop of Victoria, commented upon in the TABLET of 12th of Feb. Now which of the two divines is fibbing? Is it G., Victoria, or the Rev. C. C. Baldwin, of Foo-Chow? We are rather inclined to think that Mr. Baldwin's "choker" had no sense of justice.

It is remarkable that while South America and India, China and Japan, France and Ireland, are objects of the proselytizing solicitude of all the Boards of Missions, there is none which pays any attention to portions of our own territory, such as Utah, where a fine field seems offered for their exertions. But the fact is that the Catholic religion alone is the object of their attempts as it is of their attacks, and they would be satisfied if they could make any unfortunate Catholic an infidel, a Mormon,—anything, in fact, but a Catholic.

DEATH OF REV. THOMAS MARTIN, O. S. D.

ANOTHER pious laborer has been snatched away from his holy work, but happily not until he had been able to devote to it all the energies of a long life—until he had labored long and accomplished much.

The Rev. Father Martin, whom we have just lost, was born in Ireland, near the town of Kilkenny. He came to this country about the year 1818. From his boyhood his aspirations were directed towards the priesthood and entrance into some religious order. Arrived here he determined, if it were God's will, to realize his dream, and accordingly applied for admission to St. Rose's Convent (Dominican), Springfield, Ky. He was made happy by obtaining his admission. At St. Rose's he completed his studies, and in the year 1824 was ordained by the Rt. Rev. Bishop Fenwick, of Cincinnati. The Bishop applied to the Superior of the Order to permit the young Dominican to go to the diocese of Ohio, as the number of priests therein at the time was very small. The permission was accorded, and Father Martin accordingly left for his new diocese, and was stationed by Bishop Fenwick at the Mother Church of the great Western State: St. Joseph's, in Perry County. There he joined the Very Rev. N. D. Young, and the two priests, during some years, did the entire spiritual work of the vast tract of surrounding country. Some idea of the amount of labor these two pious and indefatigable men accomplished may be had when it is remembered that at the period of which we write there was no priest to be found between St. Joseph's and Cincinnati. Fathers Martin and Young attended the Catholics that were then scattered at long intervals throughout all the counties of Northern Ohio. A sick call at twenty miles distance was an ordinary occurrence, and they often had to travel on horseback from fifty to one hundred miles, in cold or rain, to bear the bread of eternal life to those who were about to yield up the life of earth.

In this manner Father Martin labored at St. Joseph's until about the year 1836, when he received permission to visit Europe. He remained about a year in Rome and then returned to this country and to his convent at St. Joseph's, where there was now a community of his order established. After remaining there about six months, he came to the diocese of New York and was requested by the Most Rev. Archbishop Hughes to go to Utica, where difficulties existed. By dint of perseverance he succeeded in putting an end to them, and brought back peace, union and prosperity, to the Catholic cause in Utica. His success in his difficult task seems to have shown him the particular mission for which he was designed, and how he could the most effectually labor for the Church of God. When all was serene in Utica, he went to West Troy where the horizon was cloudy, and troubles were growing apace. He succeeded in dispelling the clouds and leaving the horizon bright and clear. His work done, he prepared to depart, and in compliance with the desire of our Most Rev. Archbishop, took charge of St. Peter's

Church, the affairs of which were then in a very disheartening state, and succeeded in restoring order and regularity.

But he never rested. As soon as a congregation was formed or united and a church completed or freed from debt, he asked to be removed to some other place where there was still more difficult task to perform. From St. Peter's he was sent to Rondout, and when he had successfully finished his labors there, he was placed at St. Bridget's Church in this city, and united the elements of its present prosperity. From St. Bridget's he went to 42nd street Church, and having disembarrassed it was sent to St. James' parish, to fill up the void left by his predecessor there who had succumbed under the labors and difficulties of his position, and there after so many conquests in the cause of the Almighty, he himself succumbed. After a life of pious and unceasing activity he is at leugth at rest. He was aged about 65 years.

The Rev. Mr. Martin was gifted with one of the highest virtues of the pastor: a Christian patience which no difficulties, no troubles, no annoyances could ruffle. His persistency in carrying out a good work was as firm as his faith, and as unostentatious as his piety. His energy was intense, though contained and untraceable by the casual observer, and he was endowed, in an eminent degree, with all the qualities which, combined, give the power of organizing. He was eminently an organizer, both in the material and spiritual. As the Most Rev. Archbishop himself said, in his remarks on the occasion of the obsequies, he was a model priest. The intelligence of the good Father's demise will be received with regret in the various parishes which have known his goodness and his labors, and all his former parishioners will fervently unite in praying that he may rest in peace.

THE MASSACHUSETTS AMENDMENT.

The proposed amendment to the Constitution of the State of Massachusetts, which deprives adopted citizens of the right to vote for two years after they have become citizens of the United States, and which had twice passed the legislature by a two-third vote, was submitted to the people on Monday, 9th inst., and by them ratified. The following is the text of the amendment:

No person of foreign birth shall be entitled to vote, or shall be elegible to office, unless he shall have resided within the jurisdiction of the United States for two years subsequent to his naturalization, and shall be otherwise qualified, according to the Constitution and laws of the Commonwealth; *provided*, that this amendment shall not affect the rights which any person of foreign birth possessed at the time of the adoption thereof; and, *provided, further*, that it shall not affect the rights of any child of an American citizen born during the temporary absence of the parents abroad.

The passage of this amendment and more particularly the manner of its passage, must show such adopted citizens as are not determined to wear the blinkers of blind partizanship, what they really have to expect from the sense of justice and attachment to principle of either of the great parties who are about to dispute in 1860 the possession of the wheel of the good ship of state, Columbia. The Republicans of Massachusetts, notwithstanding numerous remonstrances from their political brethren in other States, and from men of mark in the party, give way to their nativist fanaticism and not only commit an injustice towards all future adopted citizens, but drive the first and longest nail into the coffin of their own party. The Republican notabilities who have written on the subject, see no right infringed, no principle violated; they repel the measure purely and simply because they think it one fraught with danger, perhaps threatening destruction to their party. It might, they say, bring us some Know-Nothing votes, but they would not compensate for the loss of the German and Irish Republicans of the West. Principle, therefore, is nothing to them; party, everything. As long as Adopted Citizens poll a larger vote than the Arnoldites, these politicians will oppose any infringement of their privileges, on grounds of political expediency, but should the contrary ever come to pass they will sacrifice them for the same reasons.

On the other hand, the organs of the Democratic party are far more uproarious in their joy over the passage of the proscriptive amendment than even the Arnoldite papers themselves. They care not for the triumph of a reactionary and exclusive principle; they only see in the Massachusetts measure a badly needed windfall for themselves and their party. They hope that it will bring back to them the votes of those adopted citizens whose allegiance was wavering and unsure. The party in Massachusetts, sacrificing the adopted citizens on the altar of faction, helped along the measure, as can be seen by the vote on the question. The Democrats of Massachusetts, when united, can show a majority of votes over the Republicans and Arnoldites united. Very few of them gave themselves the trouble to vote against the amendment, for the entire vote of the State did not exceed 30,000. The Democratic city of Boston which, at the election for Governor last November, polled nearly 15,000 votes, polled very little over 6,000 on the 9th inst., and gave the largest majority in favor of the amendment. This shows that the whole body of adopted citizens is looked upon by both parties as a mere tool for party use.

The worse than uselessness and the utter want of influence of those journals who pretend to be the organs or the advocates of adopted citizens in the Bay State, is strikingly exemplified by the result of Monday week. In view of the very light vote cast, the adopted citizens alone and unaided could have defeated the amendment. They can poll over 20,000 votes, and, as we said before, the whole vote cast did not exceed 30,000. In the towns the vote was little over 19,000. While adopted citizens will not use the weapons the law puts into their hands for their own protection, while those who set themselves up as their guides are sold, body, bones, and soul to a party, and are silent or loud-mouthed as party engineering requires, all attacks upon their rights will be successful. If they do not show that which alone commands the respect of parties: electoral strength, and casting off the trammels of party, repudiate those who, while pretending to be their advocates and representatives, are the hired slaves of party, they will see their rights filched from them one by one—and we cannot help saying that they will have richly deserved it.

THE TROUBLES OF JOURNALISM.

A St. Louis correspondent of the Louisville *Guardian*, writes to that journal complaining that it is not all that might be expected, that certain departments are neglected, that it pays too much attention to Kentucky and too little to the rest of the world, that it lacks this, that and the other thing. The editor of the *Guard an*, who has hitherto performed the duties of his post almost entirely unaided, frankly publishes the letter criticising his labors, and puts in the following modest and sensible plea for himself in particular and the editorial fraternity in general:

The post of editor involves difficulties which it is hard to surmount, even under the most favorable circumstances. An editor should not only know the wants and tastes of his general readers, but he should be able to satisfy the one and gratify the other. But all this must suppose in him a fund of knowledge and an insight into the sentiments of those for whom he labors, of more comprehensive a character than is usually allotted to mortals. Besides, he must have "rango and scope" to work upon. His fare must not only be prepared to suit different palates, but his table must be large enough to seat his guests.

We consider the letter of our correspondent most opportune; for it gives us the occasion to refer to complaints from several quarters touching our manner of conducting the *Guardian*. We will premise by the general acknowledgment, that we are altogether unequal to the task of making the paper *what it ought to be*. The question is not about perfection, however. This is not expected of us. If it were, there could be no surer sign of unreasonableness on the part of our patrons. But it is thought, and not by a few, that we could and ought to make the paper more interesting than it has heretofore been. We know a number of persons, good and clever persons, too, who will not believe that we pay that attention to the department of Irish news which it ought to receive from us. We know others, equally well meaning, who declare that we give too much space to this kind of intelligence. We have had a complaint from a gentleman whom we highly esteem, to the effect that we give up too much of our paper to our own editorials. This gentleman is right, as we candidly believe; and yet, if we were to follow his suggestion, we should be denounced for publishing a mere reprint of other papers. The very description of news which our correspondent thinks we ought to omit is sought after by a large number of our inland subscribers. It will be seen from this, that it is simply impossible for us to please everybody.

What then is to be done? Is it to be expected that the subscriber to a newspaper will continue to take it when it don't suit him? Certainly not. But before he stops his paper, he ought to consider whether or not he is likely to be better suited in another. And he ought further to consider whether his objections in themselves are such as he ought reasonably to entertain. We take it, that a Catholic father of a family ought to subscribe for some one or more of the Catholic papers for the use of his family, and that he has no right to deprive them of useful reading because the paper does not happen to afford him all the intelligence he would like to have, on this subject or that, from one country or another. It is not himself alone that is to be suited, but the members of his family also. If he be a foreign born citizen, it is quite reasonable that he should prefer to see news relating to the land of his birth; but, on the other hand, his children, as a usual thing, will not affect this kind of news so much as that which refers to matters nearer home.

Then, in forming objections in his own mind as to the manner in which a certain paper is conducted, the Catholic should ask himself: Am I reasonable in my desire to have the paper a reflex of my own views, notions and fancies? Am I the only one to be consulted? Is it clear that what I like will be liked by another who has the same right to be pleased? If he will reflect, he will find that these questions will suggest to him motives of charity, and he will begin to pity the poor editor who is daily badgered because he can't do impossible things.

It is said that every man in this country believes that he was born with the ability to drive a wagon, make stump speeches, and edit a newspaper. He naturally believes also that his peculiar manner of driving, the style of his stump speeches and his system of conducting a newspaper, would be superior to those of all who have driven, stumped or edited before him, and only gets rid of the pleasant illusion when he has had a chance to try his hand and find out that, after all, he is not going to astonish the world out of its propriety and off its axis. Occasional journalism and amateur correspondence are easy enough; those who indulge in these pleasures call on their literary faculties once a month or once in three months, or when they are in scribbling humor, and are surprised at their own fecundity, but let them be obliged to set their wits to work to write editorial for a daily or weekly paper regularly, day after day and week after week, and we will venture to say that they will not go many weeks before their fecundity is changed to absolute barrenness. We would like to see the St. Louis writer, bound for a year to the editorial chair of the *Guardian*, and we doubt very much if, at the end of that period, he could look back upon his work, and conscientiously say that he had done better under the circumstances than the worthy gentleman by whom it is filled at present.

Rev. Mr. O'Farrel's Lecture.—We would direct the attention of our readers to the very able lecture of the Rev. Mr. O'Farrel, of Montreal, on the "Irish Church," which will be found on our sixth page. This is the third lecture which has been delivered by this Rev. gentleman on the history of different periods of the Irish Church. Condensed reports of the other lectures appeared in our paper a few months since. The fourth and last lecture of the course was delivered on Thursday evening, May 12th, and we will endeavor to present our readers with a report of it.

False.—The statement of the N. Y. *Times* that there were Irish among the Mormons lately landed in this city, is devoid of all foundation. We have inquired at the office of the Commissioners of Emigration, and have been informed that there was not an Irish man or woman among the newly arrived neophytes of Mormonism. If the *Times* were a conscientious journal it would retract the calumnious statement. Is it?

Recantation.—We see by our exchanges that Miss Bunkley, of Norfolk, Va., the authoress of the "Escaped Nun," has publicly recanted. What says the *Express*, under the protection of whose junior editor she was during a portion of her stay in this city while the false and calumnious narrative was being published?

The Bible in the Schools.—The Board of Education have instructed a Committee of their number to report on the best means of enforcing the reading of the Bible in all the Public Schools of this city. We pause for their report.

A New Complication.—The Editor of the *Daily Times* says that "we" cannot allow the English government to engage in any war at present. We wonder how Lord Derby will take the news of this new complication.

A New Story.—We will publish in our next an interesting tale entitled, "The Strong-minded Cousin," translated from the French for this paper, by J. V. Huntington, Esq.

Later News from Europe.—Since our leading article was written the screw steamers *Weser* and *Borussia* have arrived with news later by three days, but not less confused or contradictory than that brought by the *Adelaide*. The passage of the Ticino by the Austrians rests on the authority of the Paris despatch, which closed the news of the *Adelaide*, coupled with another dated Turin, which states that the fact is confirmed by an official bulletin. The despatches are mostly dated Turin. One states that the King had left on 1st May to take command of the army, that a French force was at Susa, and 15,000 Imperial Guards "were to have landed" at Genoa on the night of the 29th April. Another under date of May 1st states that the Austrians were at Novara, about five miles from the frontier of Lombardy, and that the French had left Turin for Allesandria. A despatch dated Berne, April 30th, states that official intelligence had been received there that the Austrians had crossed the Ticino on the 29th at four o'clock in the afternoon and had commenced hostilities in the evening. However, if hostilities had commenced on that day, the Turin Telegram of 1st May would have mentioned it. A manifesto from the Austrian Emperor to his subjects states that he had ordered the entry of the army into Sardinia. We have also a circular despatch from Napoleon III. to his diplomatic representatives. The existence of the Russo-French and Franco-Danish treaties was positively denied by the Chancellor of the Exchequer. Victor Emmanuel had excepted the Dictatorship of Tuscany. News from the seat of war was received with great reserve in Vienna and London. The *Times* speaks of the obscurity which clouds all the intelligence.

New Books for Sale by D. & J. Sadlier & Co.:

The Peninsular War, by Napier	$2 50
Spiritual Conferences, by Father Faber	0 75
The Invasion; A Tale of Ireland, by Gerald Griffin	1 00
The Life of Francis de Sales	0 63
The Month of June	0 25
The Wonderful Doctor, paper	0 15
Lucy Lambert	0 15
Isabella; or, The Heroine of Algiors	0 15

Now Ready.—"The Life of St. Francis de Sales, Bishop and Prince of Geneva," by Robert Ormsby. Price, cloth, 63 cents.

D. & J. Sadlier & Co.,
Publishers.

BUSINESS NOTICES.

Travelling Agent.

Our Travelling Agent, Mr. Michael Phelan, will call on our Subscribers this and following weeks in Lansingburgh, Cohoes, Schenectady, Troy, &c., collecting and canvassing for the Tablet. We hope our friends in those places will be ready to pay their accounts, and aid Mr. Phelan in getting new subscribers.

Saratoga Springs.—Mr. William Higgins, Saratoga Cottage, has consented to act as Agent for the Tablet in this place.

The New York Tablet and *Brownson's Review* only Five Dollars per year, payable in advance.

NEW AGENTS

Glens Falls & Sandy Hill, N. Y.	E. Bannen.
Balston Spa,	" John Morrissey.
Brockport,	" James McNamara.
Watertown,	" Morgan Galvin.
Trumansburg,	" M. Sarsfield.
East Constable,	" P. Conway.
Rome,	" James Lanigan.
Mineral Point, Wis	Daniel Rowal.
East Rush Creek, Ohio	Daniel O'Hara.
Burlington, Vt	James Hayes.

MARRIED.

At St. Patrick's Church, Columbus, Ohio, by the Rev. E. Fitzgerald, Mr. John Flynn, to Miss Mary Burns.

[For the N. Y. Tablet.]

WORK.

I've heard some glorious songs betimes,
Of Love, and War, and Wine,
Bright Fancies woven into rhymes—
Another theme is mine—
'Tis Work, and men of horny hands,
The World's Sovereigns true,
The Nobles of their native lands,
And not the titled few.

Ere first from out chaotic sleep
Arose this nether world,
The Spirit moved along the deep.
And back the darkness furled;
And working with omniscient will
The Superhuman plan,
A lesson taught, and teaches still,
That Work is good for man!

When Adam was from Eden sent,
By the Divine command,
Obedient at the word he went
To till the virgin land;
In exile toiling all his days,
Long lengthen'd out that ran,
Chanted his glorious Maker's praise,—
The primal Workingman.

But when the sons of Adam grew,
And multiplied apace,
The way of heaven no more they knew,
And ran a sinful race;
All, all save they of Noah's blood
Fell 'neath Jehovah's ban,
Who bore above the whelming flood
His own loved Workingman.

When from the Children-slayer's hand,
Fast from the Jordan side,
Away to Egypt's distant land
Where Nilus pours its tide,
Madonna, with her infant fled,
To 'scape dire Herod's ban
Who then the youthful Saviour led?
A simple Workingman.

To sow the New-Evangel seed,—
To point the way to heaven—
To heal the sick—to raise the dead—
To whom were these things given?
Not to the great ones of the earth!
The proud of purse or pen,—
To chosen ones of humble birth,
Poor, simple Workingmen.

R. P.

MORTALITY AND IMMORTALITY.

A snowdrop, amid cold and storm,
Reared up its lovely head;
Surcharged with rain it mildly drooped—
Ere spring had come 'twas dead.

Midway in air a bird was poised,
Her hymn of praise to swell;
The fowler, with unerring aim,
Pierced her warm breast—she fell.

A rosebud, proud of being first
To own spring's gentle sway,
Nipped by the frost, its blackened form
Foretold its sure decay.

The brilliant sun with golden beams
Pursues his daily flight;
But now he rose—why set so soon?
'Twas but to speed the night.

E'en beauty in the early bud
Wings her heavenward way,
Leaving life bereft of love—
Nothing here can stay.

Grieve not that it must be so—
Thy bud shall one day bloom;
'Tis grafted in yon heaven above,
Then gaze not on her tomb.

F. Hardinge.

The Messrs. Sadlier have just published "The Life of St. Francis de Sales," Bishop and Prince of Geneva, by Robert Ormsby, M. A. From the preface of this excellent work we make the following extract. We will review it at length in a future number of the Tablet.

"The Saint whose life is treated of in this volume is perhaps—next, of course, to the Queen of Saints—*the* 'favorite Saint' of the whole calendar, wherever his writings are known and understood. There appears in the mind of St. Francis of Sales that union of sweetness and strength of manly power and feminine delicacy, of profound knowledge and practical dexterity, which constitute a character formed at once to win and subdue minds of almost every type and age. As the rose among flowers, so is he among Saints. From the thorny, woody fibre of the brier comes forth that blossom which unites all that can make a flower lovely and attractive; and from the hot and vehement nature of the young Savoyard came a spiritual bloom whose beauty and fragrance were perfect in an extraordinary degree. All things that command respect and attract love were found in Francis. High rank, polish of manner, geniality of disposition, shrewdness of head, vivacity of imagination, a capacity for profound theological studies, a rare felicity in the use of language, a captivating grace of manner, an almost unrivalled power as a director of souls, activity without bustle, mortification without sadness—all these things won him a reputation and a body of affectionate friends while he lived, and a cloud of clients since he died, which it would not be easy to parallel in the case of any other of the band of Saints. Few men, moreover, have possessed such wisdom and candor in matters theological and controversial. A lover of gentle means in an age of persecution; a hearty Frenchman without Gallicanism; an Ultramontane without exaggeration; a spiritual guide who could conduct souls with the reverent delicacy of a true mystic and the piercing shrewdness of a man of the world,—he still lives by his writings, to be accepted as at once one of the safest, the most satisfying, and the most profound teachers of that wisdom which is revealed to all the Saints; but which it is given to few to communicate with the fulness and beauty with which it ever flows from his lips."

Parochial and Sunday School Library.—We have received from Mr. H. McGrath, of Philadelphia, three good little books being Nos. 4, 5 and 6 of the second series of the "Parochial and Sunday School Library." The titles are as follows: "Lucy Lambert," the "Wonderful Doctor," and the "Heroine of Algiers." These are delightful stories for the young. While amusing them they instruct, and engraft a sound morality in their little hearts. No books can be better adapted for Sunday School presents.

Father Faber's Spiritual Conference.—We learn that this book has an immense sale. The first edition of two thousand copies is nearly exhausted, and the publishers are engaged in preparing a second edition, which will no doubt be sold as speedily as the first one. It is an admirable work and can be read with profit by both Catholics and Protestants.

OUR CHICAGO CORRESPONDENCE.

Chicago, May 5th, 1859.

TO THE EDITOR OF THE N. Y. TABLET.

Dear Sir:—Our city, I hope, is not so formidable to editors as to stir up any repugnance in their sensitive hearts to having her hold a remarkable paragraph in their issues, proclaiming to her jealous sister cities her progress in commerce, industry, and art. True, there are many wonderful improvements afloat here; whole blocks, vast and imposing as the St. Nicholas, or Stewart's Marble Palace, are raised, as if by the touch of a magician's wand; horse railroads are now the novelty, and, hundreds profiting by the fact, indulge in the luxury of a new ride; old bridges are dismantled of their encumbrances, and new ones built in their 'stead just in a week; there are churches of every denomination: Methodists, Baptists, Presbyterians, Congregationalists, Universalists, some called after States, some after streets, others after men; there are Episcopal Churches and Catholic Churches. Of this last denomination I must call your attention to one which, from the incidents connected with its past, will be interesting to many of your readers. I am happy to tell you, then, the Church of the Holy Name is fast approaching its interior completion. Mr. Fitzimons, who finished the Church in Rochester, N. Y., is employed in the ornamental part of the plastering. The pews, three hundred and twenty in number, are on their way from Albany, under the charge of Mr. Nichols; they will be capable of seating two thousand persons. I will not describe the architectural proportions of the Church, nor its designs, inasmuch as my skill in the craft is limited, but, in one word, there will be sufficient proof of its stately magnificence, when I tell you that Mr. P. C. Keely planned its interior construction. It is a noble structure, fit to compete with any in those Western States. How consoling it must be to the Catholics of Chicago, especially to the parishioners of the north side, to have so stately an edifice wherein to offer up their prayers to God, and to which they can point with laudable pride. They can now boast of their Church, and say: "Well, neighbor, did you think a few years ago it would be at its present advanced state?" Very few there were who could have been persuaded two years since that the Church of the Holy Name would be as it stands to-day. But, thank Providence, which, in its own due time, thought proper to see to its direction, under the mild, but persevering exertions of Rev. Messrs. Lyons and Edwards; when prospects wore a gloomy aspect to others, they seemed to brighten in the paths of those two Rev. gentlemen, and now, with God's assistance, and the generous co-operation of our good and pious Bishop, strengthened by the willing generosity of the parishioners, not only will the interior be accomplished, but ere long the Cross will stand on its pinnacle, overtopping every other surrounding object. M. F.

OUR DUBLIN CORRESPONDENCE.

Election Items: a "scene" at Kilkenny.—Projected testimonial to Sarsfield at Limerick.—Lives and speeches of eminent Irishmen.—"Russian Trophies."—The Attorney-General libels a Presbyterian "Elder," who will be revenged somehow.—Irish Catholics abroad.—New paper.

Dublin, April 29th, 1859.

The approaching elections, as you may suppose, furnish the great proportion of food for gossip just now. The newspapers are full of the addresses, speeches and letters, explanations and recriminations of gentlemen who desire to keep their seats in Parliament and of gentlemen who desire to get there, and meetings are being held all over the Island for the despatch of the usual preliminary electioneering business. The liberal electors of the city of Dublin met on Easter Monday, in the round room of the Rotundo, for the purpose of hearing Mr. Brady, who, as I have already informed you, offers himself for election on liberal principles, define publicly what those principles are. That gentleman explained that he was in favor of the ballot, of tenant right, extension of the elective franchise, revision of the jury laws, and religious liberty for all creeds; and he promised if elected to do all that would in him lie to assist in carrying measures to give effect to these principles. Resolutions approving of Mr. Brady and pledging the meeting to support him were subsequently adopted. No other liberal candidate offered himself, but it is said that some Catholic citizen of influence intends to come forward at the eleventh hour, and thus if possible steal a march on the Tory candidates who are leaving nothing undone, that money and influence can accomplish, to secure their re-election. On Easter Tuesday evening, Messrs. Hogan and Vance, the Tory candidates, had a *reunion* of their followers in the very same room in the Rotundo. The "True Blues" who attended were unanimous in their determination to support their "unflinching representatives." There was no end of sounds of "Kentish Fire," cheers for the "Boyne Water," the "Protestant Boys," "Church and State," &c., during the evening. Some of the individuals who composed the meeting, who couldn't keep themselves quiet in passing through the streets on their way home, were within an inch of having their bigoted heads broken by a few muscular adherents of the Liberal party, who were about to carry into practice the principle that the application of a closed hand is the only argument that will convince some people. The admirers of King William and the "Protestant Boys," however, managed to save their heads by opportunely taking to their heels. The nomination of candidates for the representation of the city will take place to-morrow, and on that day also the candidates for the representation of Trinity College will be named. As I have already informed you, the present members—to wit, her Majesty's Attorney-General for Ireland and Mr. Lefroy, (son of the Chief Justice of the Queen's Bench), will be re-elected without opposition. No candidate with the slightest shadow of a shade of liberality in his character could approach, with any chance of success, such a redoubtable stronghold of intolerance, of every description, as the University. A meeting in Kilkenny, this week, to promote the return, for Kilkenny County, of Mr. G. H. Moore, who opposes Mr. Sergeant Shee, an English Barrister, ended in a "scene." It appears Mr. Shee took up a position, uninvited, on the platform intended for the speakers, having some friends about him, and such of the "people" as are in his favor collected in front. Subsequently, Mr. Moore and his friends appeared on the platform, and his adherents, amongst the "people," gathered in front. This latter body, carrying banners, boughs, &c., came into contact with Sergeant Shee's people, and the result was a scene of indescribable shuffling, shouting, threatening, and some blows. But for the exertions of some Catholic clergymen who went amongst the crowd, serious consequences might have resulted. Sergeant Shee attempted to address the assembly at his end of the platform, whereupon, according to established customs, under such circumstances, his opponents began to groan dismally, and his adherents to cheer, the result of which was that, save a few disjointed sentences, what the Sergeant said was not heard by either his friends or his enemies. Ultimately the learned gentleman ceased to swing his arms and body about, and to strike his hands on the railing before him, upon which Mr. Moore, judging, no doubt, therefrom, that his adversary had concluded his "speech," came forward, when his opponents immediately took on themselves the execution of the groaning business, and his friends that of the cheering, and with such zeal and ability did both parties perform their respective tasks that as little was heard of what M. Moore said as there was of Sergeant Shee's harangue. Several gentlemen came forward successively, and it was said that they were proposing and seconding resolutions, but they might have been singing negro melodies for all that any one within two feet of them could make out. Mr. Moore was entertained in the evening at a dinner by his friends, who availed themselves of the opportunity of speeching in peace, uninterrupted by the "profane vulgar." Mr. Moore contests the county on "Independent Opposition" principles with Sergeant Shee, who went into Parliament as a Liberal, but Mr. Moore says he betrayed the people; while the Sergeant denounces Mr. Moore as a "political incendiary." 'Tis easy enough to foresee that there will be hot work in Kilkenny.

It is proposed to erect a testimonial at Limerick to the memory of Sarsfield. A very able address to the people of Ireland has been issued by the Committee appointed to carry out the project, at which, after dilating on the benefits conferred on posterity by perpetuating the memories of great men, they say that late though it be there is yet full time to pay honor to Sarsfield's noble worth by the erection of an appropriate testimonial in Limerick, the chief scene of his exploits; that all Irishmen at home or abroad, of every creed and class, and others who value true greatness of character, can readily and pleasantly unite in effecting that object, and they conclude by exhorting all Irishmen to show that they know how to appreciate the exalted qualities of a man whose character supplies the most perfect type of an Irish gentleman and soldier; and whom foreign nations have unhesitatingly pronounced to be the greatest glory of his native land. A subscription list has been opened, and about £250 has been already contributed, the Earl of Clare heading the list with a donation of £25.

Mr. James Duffy has announced the publication early next month of a work to be entitled "The Lives and Speeches of the most Eminent Irishmen." It wil be issued in weekly numbers at sixpence each, and will contain when completed the lives and speeches of Grattan, Curran, Sheil, Plunkett, O'Connell and Edmund Burke.

The city it seems is about to be embellished at a cost of some £200, by the erection on a pedestal in an enclosed space on the Quays of some "Russian Trophies"—that is to say of a very big gun bolstered up with a number of very large balls, all of which the Secretary at War informs us were taken from the Russians, during the Crimean war, by the British troops, under circumstances of great bravery.

An individual who evidently is not to be trifled with, one James M'Caldie, is about trying the experiment of making the organ of the present Government in Ireland pay for a slander on him by the first law officer of the Government in Ireland. Mr. M'Caldie, it seems, was one of the many directed to "stand aside" by the Crown officials at the trial at Belfast of the persons charged with being members of an illegal secret society. When questioned in the House of Commons as to the setting aside from the jury of several unobjectionable persons on that occasion, Mr. Whiteside, her Majesty's Attorney-General for Ireland, stated flatly that Mr. M'Caldie was objected to because he was "a party man and an atheist." When poor M'Caldie, who happens to be a most examplary "Elder" of the Presbyterian Church, read in the papers one fine morning, that he was announced in "the council of the nation" as an atheist, one can easily imagine that the good man was very much shocked. The "privileges of the House," it appears, protects from proceedings at law honorable members who may find it necessary to blackguard other honorable members, or anybody else; so that if an individual who happens to be slandered by a member of the "House" is not disposed to purchase a whip, and supply himself with "satisfaction," he must pocket the insult. Mr. M'Caldie, who is too orderly a member of society to kick her Majesty's Attorney-General for Ireland, and at the same time naturally indisposed to pocket the insult, has, he conceives, devised a safe means of coming at Mr. Whiteside: namely, by proceeding at law against the Dublin *Daily Express*, the organ in Ireland of the Tory Government, for publishing Mr. Whiteside's statement in the House of Commons. Whether this process will have the effect of reaching Mr. Whiteside,

is more than I can say, not being in the confidence of the Government or of the Proprietor of the *Daily Express*.

A circumstance, worthy of notice, showing how the heart of the Irish Catholic, wherever it may be beating, turns fondly to the old land, has been made known. It appears that some time since the Catholic people of Ballyvaughan, in the county of Clare, resolved to build a Catholic Church there. An Irish newspaper containing an account of the ceremonial of blessing the foundation stone went across by some chance from the West to far Australia, where it fell into the hands of some people from Clare, who, whilst eagerly devouring the news from home, read with delight about the chapel that was going to be built in "the old spot"—every tree and hedge and green lane of which they remembered so well, and to which their hearts had been flying every day these years across the broad seas. At once the poor people determined to have a hand in building the church at home, and some few days ago the Pastor of Glenarogah, the Rev. Mr. Ryder, received £30 as the first instalment of the subscriptions of the Clare emigrants, contributed with a heart and a half out of their hard earnings. The good priest sends them his blessing and grateful thanks, and prays that they may live to enjoy the happiness of seeing, after years of toil, the church which they helped to build in their own old home.

A new liberal daily paper, the *Morning News*, price one penny, has been published in Dublin.

DUBLINER.

OUR LONDON CORRESPONDENCE.

The Ministerial Exposure of the situation in Europe.—The history of the complication divested of rumors, exaggerations, &c.—Lord Cowley's Mission.—Russia's idea of Diplomatic politeness.—Cuts out Lord Cowley.—The propositions.—The general disarming accepted by all except Sardinia. Rupture of the French alliance as shown in the Ministerial speeches.—Lord Derby blames Victor Emmanuel for most of the trouble.—England's position an armed neutrality, ready to take part with Austria should any changes be made on the Adriatic shores.—Speech of Lord Clarendon.—The Chancellor's eulogy of Austria's conduct, and censure of Sardinia's course.—Believes peace will be preserved.—Palmerston can see no legitimate ground for war.—The Royal prorogation speech.—The King of Naples.—Plot to assassinate Napoleon III.—Movement in favor of Catholic prisoners and paupers.

LONDON, April 15th, 1859.

The long expected and twice deferred ministerial exposition of the present state of affairs in Europe has, at last, been given, and though it does not really develope any new details unknown to the public, it is valuable, for the reason that it separates the wheat of positive facts from the chaff of lies and rumors with which the press has teemed for some time past, and which usually originate either in Turin or Brussels, in the columns of the Sardinian war organs, or in those of the great liars of the continental press—the Russian organ, *le Nord*, and the *Independance Be'ge*. I think I cannot do better than review the history of the Franco-Austrian difficulty from the first moment of its existence to the present, taking my data from the statements made by ministers in both the Upper and Lower House. Your readers will then have a clear idea of the exact state of the so-called Italian question, up to the moment of that statement. The fact that considerable irritation existed between Austria and France at the close of 1858, in consequence of the questions of the Danube navigation and the principalities, but especially in regard to the state of Italy, became known to the British Government towards the end of that year. The misunderstanding was made public by the words addressed to Baron Hubner by Louis Napoleon on New Year's Day. Her Majesty's representatives at Paris and at Vienna received instructions to endeavor to make themselves acquainted with the nature of the dispute, its origin and its extent. Lord Cowley was instructed to ascertain the views of the French Emperor. Having had interviews with Napoleon III., he was recalled to London, whence, after conferring with Ministers, he departed for Vienna, to see how far Austria could move towards the policy of the French ruler. Lord Cowley's mission, it seems, was, in the words of the Chancellor of the Exchequer, "not merely eminently, but entirely successful." When Lord Cowley returned to London, on his way to Paris, both he and the government were satisfied that they could bring about a satisfactory adjustment. But at the critical moment, a Marplot, in the shape of a Russian diplomatist, by the order of his government, cut the grass entirely away from under Lord Cowley's feet, with a very sharp scythe, in the shape of a proposal that the subjects of controversy in Italy should be submitted to a Congress composed of the Five Powers. This was accepted by the French Emperor, an acceptance which looks very like a determined slighting of this country, and a pat on the back for the Russian bear. Notwithstanding this slight the British government accepted the Russian proposal, on the ground that the Congress should be formed upon four conditions, non-interference with the treaties of 1815 being admitted by all. These conditions were:

1st and 2d. The evacuation of the States of the Church, and administrative reform therein.

3d. The best means of preventing war between Austria and Sardinia.

4th. To provide a substitute for the private treaties between Austria and certain of the Italian States.

France, Russia, and Prussia accepted these conditions, and Austria added to them a fifth: the disarming of Sardinia. The English government not desiring to humble Sardinia, did not see fit to assent to this condition, but recognizing how important it was that the Congress should meet, offered to France, that if Sardinia should disarm, the two powers, *i. e.* England and France, would guarantee her against any attack from Austria for a certain period, Austria giving a solemn pledge not to attack her—a proposition which was not accepted. Austria then consented to waive the condition of the Sardinian "disarmament" (to use a word we have stolen from our late allies), and proposed a general disarming of the Powers. It was accepted by the English government, and submitted to the French, by which it is also accepted. As to the condition of the disarming there is some difference of views. Austria wishes a general disarming before the meeting of the Congress; France desires that the measure should be the first subject of discussion by the Congress. Sardinia alone does not agree to the principle of a general disarming, for the reason that she has not been invited to be present at the Congress. The British government, feeling that if Sardinia were admitted there would be no just reason for refusing admission to the other Italian States, expressed their desire that means should be found of giving them all an opportunity of being heard in their own cause. The Marquis d'Azeglio has arrived in London from Turin on a special mission. On the day of his arrival (the day on which the ministerial statement was made), he had already an interview with the Secretary of State, and ministers had sanguine hopes of overcoming Sardinia's opposition to the principle of a general disarming.

From the speeches of ministers and of prominent opposition leaders on the occasion of the statement, it is easy to see that they all look upon Louis Napoleon as a disturber of European peace, Sardinia being merely his catspaw. It is evident also that the *entente cordiale* between the two nations has received a compound fracture which it will be difficult to reduce. England will assume the attitude of an armed neutrality ready to throw her weight, if need be, on the part of Austria. Lord Derby's speech clearly shows this. He blamed Victor Emmanuel severely, and attributed much of the present trouble to his talk about Italy's cry of anguish and the impossibility of Sardinia's remaining deaf to it, which was evidently a hint to the revolutionists to be up and stirring. He bore witness to the conciliating conduct of Austria, and though he considered the treaties between Austria and the Central Italian States as injurious even to the contracting parties, he recognized her perfect and legal write to enter into them. The occupation of the Roman States was a question which might be safely left to the three powers directly interested. If a war occurred it would be a most sanguinary one and could not be confined to Italy. *It would be impossible for England to look with indifference on any alteration of the occupation of the Adriatic or its shores.* England is desirous for peace and her position must be an armed neutrality enabling her to take part with that side, whatever it may be, which her honor, interest and dignity require. As England cannot look with indifference on even *any alteration* of the occupation of the shores of the Adriatic, it is evident that that side cannot be the side of France.

Lord Clarendon made some very sensible remarks which deserve to be noted. He could not conceive what was the necessity for war. It could not settle the Italian question; for, supposing that Austria was driven out, and Lombardy was annexed to Piedmont, the people of Milan and Venice would never agree with those of Sardinia, but would be even more discontented than they are now. Piedmont, in reality, was nothing more in this matter than the advanced guard of France, and he considered that in case of Austrian defeat only one master would be substituted for another. He objected to the alteration of the treaties of Vienna, for he thought they had answered their object in preserving the peace of Europe. The object of these treaties was to create a barrier against France in the North of Italy, and it was by the universal wish of Europe that Austria had been secured in her possessions there. Austria was ready to withdraw from the Pontifical States, if France would retire from Rome. There was one principle he hoped the Congress would establish—that of non-intervention—for the Italians were quite capable of conducting their own affairs. He did not fear the withdrawal of the French and Austrian troops from the States of the Church, for he believed that the party of order and constitutional government was increasing in influence in those States. The bubble of Italian unity had at length burst, and the detestable party of Mazzini and his accomplices were almost extinct.

In the House of Commons the Chancellor, in making his statement, said, that the conduct of Austria throughout these complications was marked by a spirit of dignified conciliation, while that of Sardinia was embarrassing, perplexing and ambiguous. An Italian war would most probably be an European war. The waters of the Adriatic could not be disturbed without agitating the waters of the Rhine. The port of Trieste is not merely an Italian port; it is a port which belongs to the Germanic Confederation, and an attack on it is not only an attack on Austria, but on Germany. Should war spread beyond Italy, England is interested, not only from those principles of civilization which make her look with an adverse eye on any attempt to disturb the peace of the world, but from material considerations of the most urgent and momentous character. Mr. Disraeli concluded by expressing more than his hope—his belief, that with firmness and conciliation the peace of the world might be maintained. Lord Palmerston said it was impossible to see any ground on which war could legitimately take place.

The Queen's speech proroguing Parliament was read to both houses on Tuesday, by commission.

The King of Naples is said to be on his death bed, and a conspiracy to assassinate the Emperor of the Erench has, it is stated, been discovered.

The movement on the part of the Catholics to obtain free access to prisoners and paupers for our priests, is growing in importance and extent. Numerously attended meetings have already been held, and a deputation headed by the Duke of Norfolk has communicated with Ministers on the subject. I regret that the length to which the war question has carried me makes it impossible for me to treat in the present letter other interesting subjects which have come under my notice.

W.

OUR PARIS CORRESPONDENCE.

The proceedings in the British Parliament—Confidence shaken by rumors of all sorts.—Reports of an Austrian ultimatum.—Military movements and their extent.—The renegade Frenchmen who sell their pens to Russia, and write in Brussels—Troops from and to Algeria, and from and to Corsica—War or peace depends on the will of the Emperor.—No cause of war exists, nothing but a pretext.—The Empire in the future—A prayer for the blood-thirsty and the good people of Italy.—The dying King of Naples.—The Expedition to Cochin-China—Death of M. de Tocqueville.—Catholic publication—The American Bonaparte.

PARIS, April 21, 1859.

The speeches of Lord Malmesbury and Lord Derby in the English House of Lords, and of Mr. Chancellor Disraeli in the House of Commons, which have been translated and republished entire in the principal Parisian journals, furnish the most reliable data we have here with regard to the state of affairs, and most of the journalists have taken them for their text in treating of the actual situation of the question. These speeches, which have given some relief to those who desire that the peace of Europe may be maintained, are, at the same time, looked upon as the funeral orations of that most unnatural compact, the Anglo-French alliance. The *entente cordiale* between the Court of the Tuileries and Royal St. James' is as dead as the ducat to which the slaughtered Polonius was likened by the prince-philosopher of Denmark. The confidence given by the proceedings in the English House of Parliament, however, is not of a very healthy kind, for the air is full of rumors of all sorts, and there are some vague reports of an Austrian ultimatum to be presented to Sardinia, which makes the non-acceptance, within a short period designated, of its entire condition, a *casus belli*. Portentous whispers of orders given to the various military divisions, and the assignment of commands, are floating about; but none of these rumors are, as yet, entitled to any credence. The Paris daily correspondents of the Brussels press, who are Masters of Art in the science of lies, are to blame for most of the rumors which are in circulation. They have imaginations of the most prolific kind, and being devoid of all self-respect (which a Frenchman must be when he hires himself out to write for Russian interests), it makes not the slightest difference to them how often they are proved to be barefaced concoctors of falsehoods. No regiment can be removed from its quarters without the fact being interpreted by these gentlemen in a warlike sense. There has been considerable movement and change of location among the troops lately, and of course it has been made the most of in a belligerent anti-Austrian sense by Russia's literary French mercenaries. The departure of a certain number of native Algerian Sharpshooters (tirailleurs) was of course construed in a war sense, but I find in the *Akhbar*, an Algerian journal, that the fact has no such importance, the detachments sent to France being drawn from three regiments, for the purpose of forming a new battalion of the Garde Imperiale, which, having already its Zouaves, is now to have its native Algerians. It is even reported that the Emperor had the intention of adding to the Guard a squadron of *Spahis* or Mamelukes. Other regiments have been recalled from Algeria. The 1st regiment of the Foreign Legion, for instance, is to go into garrison in Corsica. The 70th and 71st of the line leave for France, but are to be succeeded by the 12th and 58th, a movement in which it is difficult to see anything warlike. Eleven hundred men of the 65th with 70 mules have also arrived at Marseilles, and 5,000 men of various regiments have been landed in the same port, and are encamped in the neighborhood of the city, but they may be replaced by others or their presence no longer needed in Algeria. In this country where we are accustomed to the movements of such vast bodies of troops, a change of location of 5,000 men can scarcely be looked upon as a declaration of war against some European power. The 12th battalion of the 78th has also been recalled from Corsica, but the 3d of the 33d has been sent to take its place. A correspondent of the *Salut Public* of Lyons says, indeed, that the 5,000 men above mentioned are intended for the Camp of Lyons, but I have little faith in the statements of those guerilla correspondents, who, by some means unknown to anybody else, are, according to their own accounts, omnipresent and omniscient.

I do not pretend to be hand and glove with the Emperor and frankly avow that, unlike my confreres at Brussels, I do not know his inmost thoughts, so that when they declare positively that there *will* be war, I cannot swear that there will *not*. I can only hope and believe that matters may be settled without a resort to arms. If all the Powers were sincere, it would not take half an hour to arrange matters, for really there is nothing to fight about. Everything depends on the Emperor Napoleon. If he intends to abandon the policy of peace he has so wisely followed since the Coup d'Etat, and madly endeavor to follow out the Napoleonic ideas, to place Prince Napoleon, familiarly known as *Plon-Plon*, on an Italian throne and Joachim Murat at Naples, to extend France to her ancient limits, to make the Adriatic and Mediterranean, French lakes, their diplomacy and Congresses are no use, there must be war and it might as well come now as be kept hanging over Europe. A French army marched into Piedmont, and meeting Austria is the greatest blow the French Empire ever received. It will, I believe, be found a mortal one before ten years are at an end. If the war should begin, then may the wilful shedders of human blood be confounded, and may God help the Italian population whose homesteads are to be trampled by the hoofs of French cuirassiers!

There is no hope of the King of Naples' recovery. The last news from his capital informs us that he had received the Viaticum, and probably ere this stands in the presence of his Maker. May he rest in peace! No sovereign was ever more maligned than the dying King, but now most probably the mutterings and calumnies of earth are nothing to him. All who admire dignity and courage in a monarch will remember the bold and uncompromising front he opposed to the intermeddling impertinence of England.

In the midst of the European war excitement our expeditions in aid of Christains of Cochin-China is almost entirely forgotten, and runs the risk of being left to itself by the government if war should break out. The last accounts from that quarter of the world inform us that the health of the troops had ameliorated, and that they had taken several forts, among them the important one of Laigong, which was built for Gya Long by the French officers send out there towards the end of the last century.

The celebrated author of "Democracy in America," the "Old Regime and the Revolution," whose death was twice prematurely announced in some of our daily journals, is now no more. M. de Tocqueville died a most edifying death. Mass was said in his Chamber, and he received the Holy Sacraments in the presence of his family and friends, many of whom had travelled long journeys to take their last farewell of him. He was perfectly sensible to the last moment, and read and prayed alternately up to the time of his death.

A bright intelligence is extinguished here below, but let us hope that its light will shine in a better world. *Requiescat in pace.*

There is a considerable movement in the way of Catholic publication just now. M. Bray, No. 66 Rue des Saints Peres, has just given to the public the *History of Saint Ignatius of Loyola*, by M. Dauvignac, the Biographer of St. Francis Xavier and St. Jeaune de Chantal. The first part of the *Temps Pascal*, which constitutes the sixth section of the *Liturgical year* of the Abbe de Solesmes, has also been published by M. Vraeyet de Surcy, No. 19 Rue de Levres. The house of Poussielgue Rigand, in the Rue Saint Sulpice, has just published the third edition of Saint Bonaventura's *Meditations on the Life of Christ*, translated into French by Henry de Riancey. The same establishment announces the posthumous Works of Pere de Ravignan, his Conferences de Notre Dame, &c., for the closing portion of the present year.

Your American Bonaparte, Mr. Jerome, who is a Captain in the Chasseurs dAfrique, I believe, has just returned from his native land to this his adopted country. I wonder if any throne is in reserve for this admirable specimen of a Republican.

CHRISTIAN SCHOOLS OF NEW YORK.

TRANSFIGURATION SCHOOL.

The examination of the pupils attending this school took place on Monday evening, May 9th, in the new school-room, Mott street. As was the case at the examination of the other schools, the Transfiguration School was crowded to excess with the parents and friends of the pupils, and sympathizers with the cause of Catholic education. The exercises commenced with a hymn, after which the regular examinations were proceeded with, and were interspersed by Recitations, Dialogues, &c. The pupils showed themselves particularly proficient in Arithmetic. The recitations "The Young Orator," by John McCarthy, and "National Character," by P. Kennedy, were well rendered. A pleasing Dialogue was spoken with much humor and called forth loud applause. "The Highway to Freedom" was delivered with much energy and force, by George Pullen, and the "Turned Head" created much merriment. At the conclusion of the exercises the Rev. Mr. McClellan addressed the audience. He said it was now late in the evening, and he did not wish to detain them by making a long speech, but he thought it was due to what he had witnessed that evening to notice it. He would do this as briefly as possible. He then contrasted the examination with that of last year, and said that it was evident there was a great improvement since then. He was acquainted with a good many schools but knew of none that were any better than this one. They should bear in mind that this was not an *exhibition*, only an *examination*, where the merits and faults of the pupils could be seen. He thought great credit was due to the good Brothers for what they had done, and in giving expression to his own feelings, he was certain they were also the feelings of the audience in thanking them for what they had done, but their reward is in Heaven; they do not expect it here. He then showed that it was not from temporal motives the Brothers work, only for the good of the children, to give them a sound religious education. The examination in the different branches was most successful and did great credit to both the teachers and their pupils. In concluding, he wished them continued prosperity, and he hoped they would second the good Brothers in their endeavors to benefit the children.

ST. BRIDGET'S SCHOOL.

The regular examination of the pupils of St. Bridget's School took place on Tuesday evening; and, notwithstanding the inclemency of the weather, the spacious school-room was crowded in every part. The pupils of this school were particularly remarkable for the cleanness and neatness of their appearance; and their answers in the History of the Lives of the Apostles and Disciples of our Lord were very correct, and given without the least hesitation. The answers in Grammar, Arithmetic, Geography, &c., were very accurate, and the solution of problems on the "black board" was performed with great quickness and correctness. The recitations were well chosen, and, as a general thing, were well delivered. "The quarrel of Brutus and Cassius," by P. Egan and J. Walsh, was well delivered. "Emmett's Last Speech" was well spoken by E. McGuire, with the exception of it being rendered in rather too high a tone. "The Men of Tipperary" was recited with much effect by J. Eustice. In the use of the Globes the pupils were very expert. The Dialogue, entitled "A Model School," was excellent, and created much laughter. It was a capital caricature of the schools of twenty years ago, and would suit some even at this day in certain parts of the country. At the close of the exercises the Rev. Mr. Mooney addressed the audience. He said he could not utter words capable of expressing the gratification he felt, and that they felt, in acknowledging the debt of gratitude they owed to God and to the good Brothers for the many evidences of the benefits of a Catholic education. That evening had been to him and to all of them an evening of pleasure and consolation. He had been carried back in imagination, as it were, when looking at the many glad and happy faces, to a few months ago, when he was so warmly seconded by the parents of those children; when he applied to them for help he met with a hearty and cheerful response. It was a joy to the gardener who had sown the seed—a joy, mingled with the hopes of a plentiful harvest. So it was with them. They had sown the seed, and through the aid of the good Brothers they were now presented with the fruits of their harvest, in the intellectual improvement of their children. He said they had witnessed the beneficial effects of Catholic education, and had been pleased with it. He then referred to the words of the Archbishop, used some years ago, when he expressed his pleasure, on a similar occasion, that there was one character about the boys who had been educated by the Brothers—their amiable and gentle manners—which were peculiarly applicable to the present time and to the happy faces now before them. He then said that they ought to be grateful to God and to the good Brothers for such results. After saying a few words to the parents present he told the pupils not to imagine that they know more than they do. He would tell them that there were bigger books yet to learn, and more stars on the heavens than they have enumerated. The Rev. gentleman concluded by again congratulating them on the happy result they had witnessed.

[Specially reported for the N. Y. TABLET.]

OBSEQUIES OF REV. THOMAS MARTIN, O.S.D.

The obsequies of the Rev. Father Martin took place at St. James' Church, James street, on Friday, at 10 o'clock. The Church was crowded to its utmost capacity with the faithful who came form various parts of the city, but especially from those parishes where Father Martin officiated at various periods. Nearly all the clergy in the city were present, besides several Rev. gentlemen from adjacent towns. The Most Rev. Archbishop, Bishop Laughlin, and Very Rev. Father Starrs, V.G., were present; also Rev. Messrs. Shanahan, McNeirny, Quinn, McClellan, Curran, McCarthy, Boyce, Conron, Mooney, Hennessy, Driscoll, S. J., Murphy, Brennan, Donnelly, Barry, McEvoy, McCloskey, Clowry, Hecker, Deshon, Doyle, McElroy, Trainor, McAleer, Pirnot, Quarters, Farrelly, of New York; Maguire, Keegan, Malone, Bowen, Schneller, Cassidy, O'Beirne, McCahill, Moylan, of Brooklyn; Very Rev. P. Moran, V.G., Newark; Rev. Messrs. McQuade, do.; Kelly, S. Amboy; Very Rev. N. D. Young, O.S.D., Washington; Rev. Messrs. Riordan, Poughkeepsie; Lynch, Trinidad, W. I.; Mahoney, Haverstraw; and Lynch, Yonkers. The ceremonies commenced by the Rev. Clergy reciting the office for the dead, after which a Solemn Mass of Requiem was offered up for the repose of the soul of the Rev. deceased. The Very Rev. Mr. Young, O.S.D., officiated as Celebrant, Rev. Mr. McCarthy as Deacon, Rev. Mr. Mooney as Sub-deacon, and Rev. Mr. McNeirny as Master of Ceremonies. After Mass the Most Rev. Archbishop ascended the altar and took his text from the 14th chapter of the Apocalypse, 13th verse:

> And I heard a voice from Heaven saying to me: Write: Blessed are the dead who die in the Lord. From henceforth now saith the spirit that they may rest from their labors: for their works follow them.

His Grace said that the occasion required his remarks to be few and simple. The words of his text were the declaration of God towards all men; but how appropriate was their application to the good minister of God, whom He has called from his labors. The late pastor of this Church had been known to them all—known to his Grace—and he might say to the whole diocese of New York, for over twenty years, and during that time he never ceased from his labors until a few hours ago. After so many years of labor, so many difficulties, ministering patiently in the midst of toil, he now rests from his labors, and has gone to his God, but his works follow him.

The Rev. Father Martin, as they knew, belonged to the illustrious religious Order of the Dominicans. At a period when there were but few priests in this diocese he offered his services to his Grace, not, indeed—for he was not that kind of a man—without the consent of his superior, and his Grace was but too happy to receive him, whose disposition and labors he was well acquainted with. He had passed through a great many missionary labors in this diocese, and he would mention one circumstance that is a consoling one. When a clergyman is willing to leave a place where he has just built up a congregation, and go to a poor, and yet unformed parish, if this can be called a fault, it was Father Martin's only fault. Father Martin's mission in this diocese was first, or nearly the first, in the city of Utica, in which place there had been difficulties, discrepancies, &c., amongst the people, and other imaginary or real troubles were also complained of, for the curing of which Father Martin was sent there, and all went on prosperously through his gentleness and his devotion to his ministry. Wherever there was anything wrong his custom was patience and perseverance; his charity set it all right, and when all was made prosperous, then he would leave and go to a poorer place, but it was not easy always to please him. It was partly with an understanding on this point that he was removed on several occasions. His next mission was in West Troy, where he labored with much zeal among a scattered, disunited, and, I may say, quarrelsome population, struggling under the rule of Trustees; the entire amount of their property was not worth three hundred dollars. He united them, he struggled against all opposition, he spoke to them in accents of kindness, he never allowed passion to govern him, he conquered by his Christian charity. At his own request he was removed, and he officiated faithfully for one or two years in St. Peter's Church, in this city, in its darkest hours. From thence he was sent to Rondout, where he had to smooth the troubled waters of strife in that newly formed congregation; he reconciled many who were refractory, and brought back those who had strayed, all in the course of a few years; from thence he was called by necessity to this city, where he took charge of St. Bridget's Church; he labored there as at every place else; he gave a start to that uprising congregation; from there he went to the then hardly formed congregation in 42d street, where, without haranguing, he began silently and noiselessly to work to show them their way through their difficulties, until the people began to understand themselves and to be a congregation—a numerous congregation. The same difficulty occurred here. The former pastor through his zeal became broken down in health; it was then his Grace asked Father Martin to come here, not to assume the pastorship, but to settle affairs; nor would he have willingly consented to come only on the consideration that he should be only temporarily stationed there, and it is a remarkable fact that he has gradually sunk under such an attack as broke down his predecessor. Little by little he sunk for the last three months, until at length God took him to rest from his labors, but his labors remain after him. Occasions like this, continued his Grace, bring up many recollections of this diocese, when Father Martin came here. There were many young priests, and the older ones were pointed out as just models for the young, who had just come out of the seminary. Amongst this class which his Grace trusted had now become numerous—for most of those that were young then had now grown old—amongst those model priests Father Martin has been and ever was. How many young priests, who witnessed his example, admired his constancy and zeal, and how many have remembered those things in their heart, and all of them have but one estimation, both of the zeal and priestly life of Father Martin, that it was what a good priest's ought to be. It but remained for his Grace to close these brief and simple remarks, for Father Martin's was a termination of a life so just that he wanted no sermon pronounced over his remains. It was the last request of a pure life. Therefore, his Grace had not given a sermon, but he could not refrain from giving a narrative of what he knew of him. He fought the good fight, he kept the faith, and the just judgment will be rendered to him on the last day.

After Mass, the absolution was given by the Most Rev. Archbishop, all the Rev. Clergy holding lighted candles in their hands. The remains were taken to Washington on Friday evening, and from thence they will be conveyed for interment to St. Joseph's, Somerset, Ohio, where Father Martin spent the first years of his ministry.

The Treasurer of the R. C. O. Asylums takes pleasure in acknowledging the receipt of the Easter collection from the following churches for that institution:

St Mary's	$1274 35
St. Francis Xavier's	983 90
St. Joseph's	928 29
St. Stephen's	720 50
St. Peter's	622 09
St. Ann's	603 59
Holy Cross	507 36
St. Patrick's Cathedral	475 42
St. James'	461 99
Nativity	431 76
St. Bridget's	344 69
Immaculate Conception	302 81
St. Andrew's	301 71
St. John the Evangelist	260 00
St. Columba's	250 90
Transfiguration	209 58
Annunciation, Manhattanville	205 10
St. Lawrence, Yorkville	202 00
St. Paul, Harlem	100 75
	$9186 79

HUGH KELLY, Treasurer.

CONSECRATION AT ST. LOUIS.—On the 8th inst., the Cathedral in St. Louis was the scene of a most solemn and impressive religious ceremony, on the occasion of the consecration of Right Rev. Bishop Whelan, Bishop of Nashville, Tenn., and Right Rev. Bishop O'Gorman, Vicar Apostolic of Nebraska Territory. The ceremonies of consecration were performed by the Most Rev. Archbishop Kenrick, of that city, and the sermon was preached by the Right Rev. Bishop Smyth, of Dubuque, Iowa. The Cathedral was densely crowded at an early hour, and remained so until the close of the exercises.

CONVERSION.—Mr. R. H. Andrews, a convert from the Presbyterian Church, was ordained to the priesthood at the Catholic Church in Richmond, on the 3d inst.

ARRIVAL OF WILLIAM SMITH O'BRIEN, ESQ., IN MONTREAL.

[*From the Montreal Herald.*]

On Saturday, 7th inst., William Smith O'Brien, Esq., arrived in this city from Upper Canada. About six o'clock in the afternoon a large crowd had assembled at the wharf for the purpose of receiving the gentleman, and tendering to him a hearty welcome. Nine carriages were drawn up alongside the wharf, where he was expected to arrive. The foremost of these, drawn by four white horses, was the one set apart for Mr. Wm. Smith O'Brien, and the others were occupied by the office-bearers of the St. Patrick's Society, and the St. Patrick's Literary Association. About half-past seven o'clock the steamer, with Mr. O'Brien on board, was seen approaching the wharf; her appearance was the signal for loud and enthusiastic cheering, which continued and increased until the gentleman landed. On stepping out of the boat, Mr. O'Brien was escorted to his carriage, which drove off to the Donegana Hotel, where he was about to become the guest of Mr. Joseph Daly. On entering the hotel the office-bearers of the St. Patrick's Society, and the St. Patrick's Literary Association were presented to Mr. O'Brien by Mr. B. Devlin, himself the President of the former Society; and a number of other gentlemen were also introduced. After this Mr. O'Brien repaired to a room in the second story of the hotel where he received two addresses, one from the St. Patrick's Society, and the other from the St. Patrick's Literary Association. Mr. B. Devlin read the address of the St. Patrick's Society.

Mr. O'Brien approached the window amid enthusiastic applause. When silence had been camparatively restored, he proceeded to say:

My Friends—I do not know whether I am entitled to consider you as participating in the sentiments expressed in these addresses; but taking it for granted by your cheers that you do so, I shall take the liberty of offering to you, as well as to the gentlemen who have assembled in this room, a few observations. When I tell you that I commenced this morning at five o'clock by receiving an address at Ottawa, and another at Prescott, after breakfast, you will feel that I am entitled to some indulgence to-night, if I do not make a very long speech to you. But, however, I must tell you frankly I am very glad to find that the addresses which have been presented this evening are entirely in accordance with my own sentiments; though I do not mean to say that I am prepared to accept all the compliments which they contain. I find in this country a disposition to make me a greater hero than I am disposed to make myself; and if success is supposed to be necessary to the formation of a hero, unfortunately success has not attended all my efforts. [A voice—"Time enough yet."] At all events, in perusing the history of mankind—in perusing the history of Ireland, to which allusion has been so appropriately made in the address just read, I am not sorry that a new chapter is there to be found for the instruction of other nations as well as of our own. Your conduct tends to show that the Irish people estimate men not by their success alone, but by their motives and the objects which they have had in view. And, gentlemen, I recognize in the sentiments of your addresses the generosity of the Irish character—a generosity which entitles it to the respect of all ages, and I must add, has already obtained for it the respect of a very large portion of mankind. Even during my present excursion, very many who are not connected with Ireland by birth or race, have expressed to me their admiration of the Irish character as evinced in the warmth of sentiment and kindness of heart which have been exhibited towards me on my journey, from the time I arrived at New York till the time I entered Montreal. I think I am at liberty to say that the sentiments thus expressed by those who were not our countrymen were sentiments of the highest admiration for the Irish people. That love of fatherland which has induced you and many others, in spite of my own personal wishes, to come forward and testify your respect, indicates, first of all, your love for the country of your fathers, and an earnest desire to pay honor to those who labor in her service. [Applause.] I also entirely sympathize with the declaration of the second address, which intimates on your part, and on the part, I trust, of the youngest of your children, a desire to cultivate that high intelligence which the God of Nature has bestowed on the Irish nation to such an eminent degree. Great as may be the advantages of that natural ability, I am sure you all feel that without education natural ability will do very little. You are now, I trust, in a country in which a very fair scope is open to the humblest. Many of you, like myself, have advanced to that period of life when there is but little room for hope of great achievements; but there are many also among you who are young and rising fast, and it is well you should bear in mind that you ought to cultivate to their highest extent your intellectual powers, in subordination, however, to the great principles of morality inculcated by your religious teachers, and doing this you may expect in this country to attain the highest position in the State and also win the esteem of the community. In this assumption, I trust, I am not mistaken, for the circumstances in which you are placed seem to justify such an opinion. There are, in my estimation, two or three requisites which are necessary to the full enjoyment of life by every people. One of them is good government, and by good government I mean self-government. I mean that every nation should possess the power of managing its own resources, and of governing its

people, not for the benefit of a foreign nation, but for the benefit of its own children. Though some twenty years ago there was reason for discontent in this country, at the present moment I am led to believe that the Province of Canada possesses, to an almost unlimited extent, the blessings of self-government, as the representatives of this country are entitled to make laws for Canada, without any interruption or interference on the part of the Imperial Government; and if my impressions be well-founded, you have attained in this country that for which we were contending in Ireland, the right to manage our own affairs. There is another condition necessary, in my opinion, to the happiness of every people. This condition is that there should be unlimited liberty of conscience, and the strictest observance of the principles of civil and religious freedom. Now, I trust, that in this community, at least, those principles are observed. I have learned, however, and it has caused me the deepest regret, that in Upper Canada some of our unfortunate countrymen have transplanted to this new land those fanatical prejudices which have caused so much unhappiness at home. There exists on the part of the Catholic population a general desire to unite in Canada with their Protestant fellow-countrymen, but this desire has been greatly thwarted by the formation of Orange lodges. A more suicidal course for those who are interested in the well-being of Canada it is impossible to adopt. I believe that here, as well as in other parts of the world, where the Catholic population is in the majority, they are prepared as a body, to accept on terms of perfect equality their Protestant fellow-countrymen, as well as to fraternize with them, and, as in my own case, to have more than adequate respect for the Protestant who is disposed to act towards them in a just and brotherly spirit. [Loud applause.] Therefore, gentlemen, in this country it seems to me there is no occasion whatever for the introduction of those seuseless prejudices and animosities which existed in Ireland. What must be the consequences if this Orange system succeeds? That vast numbers of Catholics will be prevented from coming to settle here; that the estates of individuals will not possess the value they ought to acquire; that the progress and appliances of industry will be retarded, and that instead of containing a population of ten or twelve millions, which would give to Canada the greatness of an empire, and open out a higher career to every man amongst you; that the Irish Catholic population in the United States, or at home, will be prevented from coming to settle in this country. When I see such immense masses of fertile soil in a state of wilderness, I cannot consider it otherwise than a suicidal policy to adopt any of those fanatical measures which have a tendency to retard the settlement of Irish Catholics in Canada. Another condition of national happiness is this, that there should be facilities for the acquisition of land by the humblest man in the the community. I have reason to believe, that for the future in Upper Canada, and also for the future in Lower Canada, greater facilites will exist for acquiring real estate, in other words, property, which a man can call his own. I have seen no inconsiderable number of persons, in fact, thousands in the United States, as well as many in Canada, who came to America possessing nothing but the labor of their hands, who are now living in comfort on properties which they have acquired in perpetuity. There is no doubt there are many amongst you who have not attained to that position, but I hope it is one to which you will all aspire, and, I hope, also, that by exercising self-control and abstaining from the great temptation to which Irish laborers and others engaged in manual occupation on this continent are subjected—indulgence in ardent spirits—you will here attain the highest position in your station. I am quite sure if a man comes here with a determination to live frugally for a time and avail himself of the opportunities which are placed before him here as well as in the United States, he may reasonably expect to attain pecuniary independence. Another point I would wish to impress. Such of you as are Catholics have the good fortune to be placed, as far as I am informed, among a Catholic population who are disposed to fraternize with you; so far, then, from introducing any dissensions, you should be careful to cultivate the good will of the Catholic French population, and extend to them that respect and attachment which they are disposed to offer to you as brothers in a new land. It will be your business, such of you as are of Irish origin and Catholics, to serve as a sort of connecting link to bind the French population with the English people. If so, you will become one great consolidated whole. And if you will adopt this advice, I will venture to predict that the united population of this country, already one of the largest sections of the British Empire, will render Canada one of the greatest nations of the world. Before many years, probably, there will be a confederation of all the British Provinces from Newfoundland to the Pacific, but if you indulge in sectional differences, and in social and national animosities and religious prejudices, you will fail to command the respect of mankind, and will fritter away those great elements of power which are now at your command, and instead of you becoming a graat united nation, you will become a series of subordinate provinces. I will not trespass longer on your atention, but entering this city, which may be considered, properly speaking, the capital of Canada, (no matter what other places may be selected as the seat of Government—applause and laughter)—I find it to be my duty to avail myself of this first opportunity of expressing my opinion on some important questions at greater length than your patience or my physical condition would warrant. I cannot, however, close without thanking you for the kind feeling and affectionate attachment which you have manifested towards myself, and your demonstrations of regard, as well as those I have experienced elsewhere, though somewhat overpowering at the time, will continue to be a source of pleasure during the remainder of my life.

THE YOUNG MEN OF MONTREAL.

About an hour after the proceedings connected with the foregoing addresses had been concluded, a great number of the Young Irishmen of Montreal, headed by Prince's Band, and bearing a transparency with such inscriptions as "*Cead Mille Failte*," "Welcome to Smith O'Brien," "The Young Irishmen of Montreal," &c., marched to the Doneganna Hotel. Having stopped before the Hotel, the Band serenaded Mr. O'Brien. Having finished, Mr. Thomas J. Walsh, in a clear and distinct voice, read the address.

Mr. O'Brien responded as follows:

Young Men of Montreal—I cannot help expressing to you my gratitude for the kindly feeling you have shown me, and my pleasure at the sympathy you have displayed for the country which you claim. [Applause.] I am glad to find that you as well as millions of your countrymen on this continent still cherish a love for the land of your fathers. [Loud applause.] It is a happy fact that though separated so far from your own land, that though you have found here a refuge and a home, your love for your native country is undiminished. This manifestation of your feeling will be deeply grateful to your countrymen at home, and it will afford them the utmost pleasure that the young blood of Montreal takes such an enthusiastic interest in the land to which they and you and I belong. Young men of Montreal, I again thank you in the name of your country, and on the part of myself, for the kindness and respect and attachment which you have manifested for your country, as well as for one who is proud in claiming kindred with the Irish race at home and abroad. Gentlemen, I bid you good night, and retire expressing my thanks for the address of the young men of Montreal.

BRIDGEPORT, Conn., May 7, 1859.

TO THE EDITOR OF THE N. Y. TABLET.

Dear Sir:—The Catholics under the pastoral charge of the Rev. P. E. Smith, East Bridgeport, presented him with a very handsome horse, buggy, and set of harness. One of the Committee appointed for the occasion delivered an address, which embodied the feelings that actuated the donors, and which was replied to by the Rev. gentleman. I remain yours, &c.,

CELT.

THE NEW STEAMSHIP ADELAIDE, OF THE GALWAY LINE.—This fine ocean racer arrived here on Saturday afternoon, after having successfully accomplished her first passage across the Atlantic. Her length over all is 295 feet, breadth of beam 38 feet and depth of hold 26 feet, her tonnage is 2,234 register, and 3,000 burthen; her machinery is proportioned to her size, and she is over seven hundred horse power, being one of the largest and most powerful screw steamships afloat. She is built of iron, in a very massive and solid manner, and ranks A 1 at Lloyd's. Her accommodations for passengers are very superior. In her cabin 64 can be accommodated, in the second cabin 72, and in the steerage 467. The Adelaide has three decks, and is manned by a crew of over 120 men.

HOUSE OF ANGEL GUARDIAN, BOSTON.—The corner-stone of the the House of the Angel Guardian, under the care of the Rev. Mr. Haskins, was laid on last Sunday, at Roxbury, by the Right Rev. Bishop Fitzpatrick, assisted by several clergymen, in the presence of thousands of persons, who came from all parts of Massachusetts. The Rev. Dr. Cummings, of New York, delivered an eloquent and thrilling discourse.

A VISITOR FROM JAPAN.—Since the visit of Commodore Perry to their country, the Japanese have manifested a friendly feeling toward the Americans, and now seem disposed to give Uncle Sam the perference over both England and Russia, though those powerful nations have long been trying to overcome the old-fogy principles of the Jeddo potentate. In fact, we have good authority for stating that a Japanese official of high rank is now on his way to this country, attended by a numerous *suite*; and that he comes hither for the purpose of making arrangements with the President for a free commercial intercourse between his country and our own. The statesman and the merchant will at once perceive the importance of such a visit; but to the masses, we are afraid the Ambassador will only seem a legitimate object of ridicule. Imagine the "sensation" the strangers will create in Broadway! What shouts of laughter will be excited by the apparent deformity of their feet, if their interpreter fails to conduct them to 230 Bowery, before hand; where the famous Mr. ROBERT MCCAFFERTY will supply them with elegant Boots, Shoes, or Gaiters, that will place them on a proper footing with civilized mankind. If they bring their wives along, the same establishment will furnish them with fashionable ties or slippers.

PERSONAL.—All letters and communications for the Rev. Peter Montague, late of Mauston, Wis., should be addressed to him at Lyndon, Juneau Co., Wis., where he is now stationed.

WOMAN'S RIGHTS.—Our city has been crowded to excess, during the last two weeks, with the denizens of the rural districts. The neighboring States have furnished their quota of the crowd on "Anniversary week," when the various societies, "Bible," "Abolition," Christian Union," &c., held their meetings, passed resolutions, and published long-winded reports of what they had done for the heathen and sinner. The "Woman's Rights Society," composed of a certain class known by the cognomen of "strong-minded women," also assembled in convention, which was attended by some would-be celebrated characters of both sexes. Speeches were delivered and resolutions passed, denouncing the "lords of creation" as woman's greatest and direst enemy. We do not agree with the principle set forth by those self-elected heroines of America. What right have they to speak for the women of America? Who gave them the authority to do so? That woman has certain rights we do not deny: rights which no man will attempt to take from her. Amongst these is the right to govern and attend to her household affairs; but above all, the *right to have a good* CARPET, an article which can be procured at Mr. ARTHUR DONNELLY'S extensive Carpet Warehouse, 98 Bowery, cheaper than at any similar establishment in the city.

NOTICE OF REMOVAL.—T. LANIGAN, grateful for past patronage so liberally bestowed by a discerning and appreciative public, most respectfully gives notice that, in order to meet the pressing demands of his numerous customers, he is constrained, for want of room, to remove his Bedding and Mattress business from 105 to 67 Bowery, one door from Canal street, where, in addition to his Bedding Manufactory, he will also manufacture Iron Bedsteads, Hat Stands, and Cribs, in every style and size. The trade, hotels, steamboats and public institutions served at wholesale prices. T. LANIGAN, 67 Bowery, N. Y. my14 3t

A COOL OPERATION.—Going to sleep on the famous ORIENTAL ELASTIC SPRING BED may be emphatically termed "a *cool* operation;" for though it yields to the slightest pressure of the body, it never grows warm with the heat of the sleeper. The "Oriental" should be adopted by every hotel in the city, not to speak of private families. Messrs. ULMER & Co., of 295 Canal street, are the proprietors.

NEW YORK MARKETS.

BREADSTUFFS.—Flour—The market for all the better grades continued firm, and generally closed at higher rates, while low and common grades were unchanged. There was some abatement in the fever of speculation, sales closing with the following range of prices:

Inferior to good Superfine State	$5 75@$6 65
Superfine Western	5 75@ 6 70
Extra Genesee	7 60@ 9 00
Southern fancy and extra	7 80@ 9 50
Choice extra family and bakers' brands	8 50@10 00
Rye flour	4 25@ 5 25
Corn meal	4 20@ 4 60

Canadian flour was firm but nominal. Southern flour was again firm and active. Rye flour was firm and in good demand at quotations. Corn meal was steady and prices unchanged. Wheat was again firm, including white Kentucky at $2@$2 08; poor Milwaukie club at $1 25; fair white Southern at $1 90; red Western at $1 80@$1 85. Rye was quiet but firmly held, Barley was steady. Oats were in fair demand at 60@61c. for State, and at 62@63c. for Canadian.

COFFEE—The sales embraced Rio at 11½c., and Cape St. Domingo at 10¾@10¾c.

COTTON—The sales embraced about 700@800 bales, closing on the basis of about 11½c for middling uplands, while some persons quote them at a fraction more. Dealers were again anxiously waiting the receipt of another steamer's news, which they expect will settle the question whether war has been actually commenced.

HAY—Sales were made at 70@75c.

IRON—The sales embraced about 100 tons Scotch pig at $24, 6 months.

LEATHER—The demand has been fair, but prices remain unchanged; the late foreign advices have increased the firmness of dealers, but no change.

LIME—Under the influence of a good supply, prices favored purchasers; sales of Rockland were made at 65c. for common, and 77½c. for the other kind.

OILS—Sperm was in fair demand; prices unchanged.

PROVISIONS—Pork firmer; new mess at $18@$18 50, closing at about $18 30; thin mess at $17 25@$17 50; prime mess at $17@$17 50, and prime at $14@$14 50. Beef was firmer and quite active, including country prime at $6 50@$7 37½, country mess $8 62@$9 50, repacked Western at $11@$14 50, and extra at $15@16 50. Cut meats were firmer at 7@7¾c. for shoulders, and 8½@10c. for hams. Bacon was firm, with sales at 9½c. Lard was firm, with sales at 11½@12c. Butter and cheese was quite steady, and prices unchanged.

RATTANS—Sales of 20,000 were made at p. t.

RICE—The sales embraced about 600@800 casks at 3¾@5c.

SUGARS—The market was steady, with rather more doing. The sales included Porto Rico at 6¾@7¾c., Cuba refining goods at 6¼@6½c., and New Orleans (300 hhds.) sold at auction at an average of 7-55c., which was considered a good sale.

TOBACCO—Some concessions in prices have induced a few transactions, but the general aspect is very dull. Sales Kentucky, 8½@9½c.; Havana, 30@40c.; seed leaf, 6@18c.; Florida, 10@17c.

WHISKEY was firm, wih sales at 30@30½c., while 31c. was asked at its close.

WOOL—The market looks better, and the demand has improved. Domestic wools are again inquired for, and 130,000 lbs. fleeces have been sold at 45@50c., cash. Pulled wools, however, are dull and not much wanted; the sales are small, at a reduction of 3@4c. from highest quotations a month since. In foreign wool there has been more doing, and there is a better feeling among holders.

A NEW IRISH JOURNAL.

WILL be published, in this city, on the 1st of June next—

THE PHŒNIX,

Devoted to the uprooting of British rule in IRELAND.

For full particulars, see advertisement in the morning papers. my21 1t

NEW ADVERTISEMENTS.

DR. HUNTINGTON'S LAST STORY.

BLOND AND BRUNETTE;

OR,

THE GOTHAMITE ARCADY.

Ambo florentes ætatibus, Arcades ambo.

New York: D. APPLETON & CO.

A beautiful gift book. 1 vol., 12mo. Price 75 cents.

FOR SALE BY ALL CATHOLIC BOOKSELLERS.

"THIS exceedingly pleasant story records the love passages of two charming sisters, Melanie and Xanthine Blake, daughters of a wealthy New York merchant of Irish birth. The characters of the heroines are capitally discriminated; the birth, progress and culmination of the tender passion in the hearts of these young girls and their lovers—a New York fopling and a somewhat selfish but gifted artist, are delineated with remarkable delicacy and power. The Milesian father, too, with his rich brogue and passionate but loving temper, Father Rowman, the family priest, and Virginia Randolph, an unscrupulous flirt, are sketched with great spirit."—*New Hampshire Gazette.*

"It is lively, brilliant, amusing; but it is also something better. It is a work of rare moral beauty, and inculcates, in a pleasing manner without preaching, or set moralizing, some highly important lessons, which our Catholic community especially very much need to learn and weigh well."—*Brownson's Review.*

The above story, which, in literary circles, is considered the most exquisitely finished work yet produced by the author of "Lady Alice," is published by

D. APPLETON & CO., *Publishers*,
my21 2t 346 and 348 Broadway.

CLOVE ANODYNE

TOOTHACHE DROPS.

TOOTHACHE, occasioned by cold, exposed nerves, and many other causes, can be speedily and effectually cured by using the

CLOVE ANODYNE TOOTHACHE DROPS.

Acting upon the nerve, it imparts instantaneous relief, without discoloring the teeth or unpleasantly affecting the breath or palate. Once used, you will never willingly be without it. Only try it, and complain no more of aching teeth.

The following testimony is from one of the most distinguished practical Dentists in the city of New York:

Messrs. SANDS: Gentlemen—In the course of my practice, I have extensively used your *Clove Anodyne* with much success for the relief of the Toothache; and as I constantly recommend it to my patients, I deem it but just to inform you of the high opinion I have of it over other remedies.

I am yours, very respectfully,
M. LEVETT, 12 Waverley Place.

PRICE, 25 CENTS PER VIAL.

Prepared and sold by A. B. & D. SANDS, Wholesale Druggists, No. 100 Fulton street, corner of William, New York. my21 4t

ROCHE'S PASSAGE OFFICE,

83 SOUTH STREET, N. Y.

TO OR FROM

LIVERPOOL OR LONDON.

DRAFTS issued for £1, and upwards, payable on demand in any part of Ireland, England, Scotland or Wales.

Persons sending for their friends, now residing in the Old Country, can have them brought out at reduced rates. Those sent for will not have to wait for a Captain's letter.

For list of prices, Liverpool and London Packet Ships, &c., apply to

THOMAS C. ROCHE,
my21 20t* 83 South street, N. Y.

HARPS! HARPS!!

J. F. BROWNE,

MANUFACTURER.

Warerooms Removed to 709 Broadway,

ABOVE FOURTH STREET.

Strings of the best quality and every requisite for the Harp.

A large and choice collection of *Harp Music*, both foreign and own publications.

Prices and descriptions forwarded by mail.

LONDON, 1810—ESTABLISHED—NEW YORK, 1841.
my21 tf

ARTISTS' MATERIALS.

ARTISTS, TEACHERS and SCHOOLS are respectfully informed that the Subscriber is now selling the best English Canvas, Oil and Water Colors, Pastels, Drawing Paper, and Materials, &c., at lower prices than any House in the City. A large assortment of the best Studies for Schools, as well as of Prints and Materials for Grecian Painting. A liberal discount to Schools.

W. SCHAUS,
my29 4t 629 Broadway.

POST OFFICE NOTICES.

NOTICE.—The Mails for California and South Pacific coast, per U. S. Steamer STAR OF THE WEST, will close at this office on FRIDAY, the 20th day of May, at 1 o'clock, P. M.

ISAAC V. FOWLER, Postmaster.

NOTICE.—The Mails for Europe, via Southampton and Bremen, per U. S. Steamer OCEAN QUEEN, will close at this Office on SATURDAY, the 21st day of May, at 10½ o'clock, A. M.

ISAAC V. FOWLER, Postmaster.

Wants, &c.

WANTED—A Lad and young Lady who understand the Hosiery and Dry Goods Trade. Irish Catholics preferred. JOHN J. HEALY,
my21 2t 237 Greenwich street.

A LADY who has had much experience in teaching, and can give unexceptionable references, wishes to obtain a situation in a Ladies' Seminary, where her services might be required three or four hours daily. She is fully competent to teach English, French and Music; would have no objection to take charge of a Parochial School; Male Department preferred. my7 tf

Information Wanted.

Of JOHN and ELIZABETH RAFFERTY; when last heard from they were living at Canadonian Springs, Upper Canada. Any information respecting them will be thankfully received by their daughter, Bridget Rafferty, care of Francis Rearke, 10½ King street, Troy, N. Y. my14 6t

EDUCATION.

ACADEMY OF THE HOLY INFANCY,

MANHATTANVILLE, NEW YORK.

Under the Direction of the Christian Brothers.

Children received from seven years of age and upwards.

TO raise up youth in the fear and love of God, and in that respect and submission which they owe to their parents; to train them to the knowledge and practice of our holy religion; to form them to the social duties of life, and prepare them for honorable pursuits in their future career, is the object of this Institution. A vigilant and fatherly care, united with a firm though mild discipline; a plan of school exercises adapted to the age and ability of the pupils, whereby instruction is conveyed in a pleasant and agreeable manner; a judicious distribution of time between study and recreation; a good, wholesome and sufficient diet; proper in and out-door exercises; all these and other important advantages are to be met with in the Academy. Tending as they do to the moral, intellectual, and physical development of the future man, they have not failed through the past to endear the Institution to its inmates, who find therein the salutary influences of school discipline, blended with the sweets of home. The location is a healthy one, and of easy access from the city of New York.

The building, originally large and commodious, has been made still more so by late improvements of various kinds.

Board and Washing, Tuition, use of School Books, Stationery and Library, $180 per annum.

Payments made semi-annually in advance.

The Academic year is 11 months, commencing on the 1st of September and terminating on the 1st of August.

The following branches are taught according to the learner's age and capacity, viz.: Christian Doctrine, Reading, Writing, English Grammar, Arithmetic, Geography, History, Book-keeping, Geometry, Algebra, Composition, Elocution, Natural Philosophy, Natural History, the French language, Vocal Music, and Drawing.

EXTRA BRANCHES.

The Spanish and German languages are taught, and lessons given on the Piano, Violin, Flute, &c., to those whose parents or guardians desire it. For each of these respectively there is an extra charge. (No extra charge for French or Drawing.)

For further particulars apply personally or by letter to THE BROTHER SUPERIOR,
sep4 tf At the Academy.

ST. JOSEPH'S ACADEMY,

TROY, NEW YORK.

Under the Direction of the Brothers of the Christian Schools.

Entrance to the Academy 237 Fourth Street.

THE object of this Institution is the Christian education of children.

Its fine situation, and the extent and arrangement of the grounds attached to it, render it, in point of salubrity, all that can be desired, while the house destined for the pupils is fitted up in a style of comfort, and even elegance, not surpassed by any establishment of the kind.

The greatest attention is paid to the moral and physical well-being of the children, and a paternal vigilance is at all times extended over them.

The course of instruction comprises the elementary, and all the higher branches of an English education, the Greek, Latin, and French languages, Drawing, Music, &c., &c. Particular attention paid to English Composition, Book-keeping, and the Mathematics. The Academy is provided with an extensive Cabinet of apparatus for the use of Classes in Philosophy, Astronomy, Chemistry, Surveying, Navigation, &c.

The Academic year commences on the first of September, and ends on the twentieth of July: it is divided into two sessions; the second session begins on the ninth of February.

Pupils are received at any time during the year, and charged only from the day of entrance. Pupils of any denomination are admitted.

Terms:

	Per annum.
Board and Tuition	$100
Washing and Mending	20
Use of Books, Stationery, Library, Apparatus, &c	12
Greek and Latin	24
Latin alone	16
Music, Vocal and Instrumental	12
" (with Piano) "	24
Charge during Vacation	12

Payments to be made, in advance, at the commencement of each session.

N. B.—Each Boarder should have a sufficiency of Linen and Clothing. The Linen should be marked with the name in full.

☞ With the exception of Doctor's Fees, there is no extra charge whatever.

Letters should be addressed to the Director of St. Joseph's Academy, Tooy, N. Y. ag28 tf

ACADEMY OF THE SACRED HEART,

ALBANY, NEW YORK.

THIS Institution is beautifully situated, about two miles from Albany, on the Troy road, overlooking the Hudson, and commanding a view of the cities and of the whole surrounding scenery of Albany and Troy. The shady walks and woodlands by which it is diversified; the eminence on which the house stands, embosomed in trees; the high hills in the distance, covered with beautifully variegated foliage, make this a most delightful and healthy site for a Young Ladies' Academy. In case of sickness the Ladies administer, with the fondness of a mother, to the wants of the children committed to their charge. Unceasing care and vigilance render the superintendence and government complete. The system of education embraces every useful and ornamental branch suitable for Young Ladies

Terms:

Board and Tuition per annum, $130, payable half-yearly in advance. From this rule there will be no deviation.

Day Scholars, per quarter	$10 00
Day Scholars dining at the Academy, per quarter	15 00
Use of Piano, per quarter	3 00
Stationery, per annum	8 00
Washing	20 00
Physician's Fees	3 00

Postage charged to parents. Each pupil will pay on entrance for use of Bed, &c., five dollars.

Music, Drawing, Painting, and the Languages, excepting French, form extra charges. As French enters into the usual course of instruction, peculiar attention is given to form the pupils to a correct and elegant style of writing in it, as well as in their own language. Peculiar attention will also be paid to plain and ornamental needlework. No deduction will be made for a pupil withdrawn before the expiration of a term except for cogent reasons.

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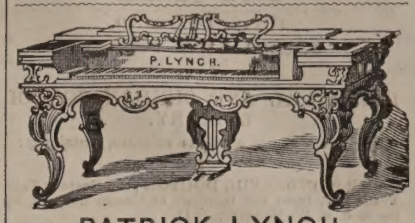

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There is this great advantage in purchasing the Society's drafts—that the Bank has a branch in each of the principal towns in Ireland, and thus the losses by discount, and otherwise, are avoided.

The Society will be thankful for all early and substantial information of any fraud, imposition, or outrage, committed on emigrants, and will endeavor speedily to apply a remedy.

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NEW YORK, Nov. 13, 1858. nov27 tf

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